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*Divine knowledge
of fveda*

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Introduction

This civilization collapsed suddenly. Aryans developed a developed civilization in north and central India, which is also called Vedic civilization. Vedic civilization is the earliest civilization in the history of ancient India, which is related to the arrival of Aryans. It has been named after the early literature of the Aryans in the name of the Vedas. The language of the Aryans was Sanskrit and religion was famous as "Vedic religion" or "Sanatan Dharma", later the name of this religion was Hindu by foreign invaders. Vedic civilization developed in the coastal areas of the Saraswati river which comes in the modern Indian states of Punjab (India) and Haryana. Generally, most scholars consider the period of Vedic civilization in the middle of 2000 BC to 600 BC, but in the remains of new archaeological excavations, many relics related to Vedic civilization have been found, due to which some modern scholars have started believing that Vedic civilization, India , Arya was of Indian origin, and the composition of Rigveda would have been in existence before 3000 BC, because neither of Arya's coming to India Atttv got evidence based on excavations and found no DNA evidence from researches. Recently exploration of the Saraswati river made by the Archaeological Council of India has brought a new perspective about Vedic civilization, Harappan civilization and Aryans. The Harappan civilization has been named as the Indus-Saraswati civilization, because of the 2600 settlements of the Harappan civilization, there were only 265 settlements on the Indus coast in Pakistan, while the rest of the settlements meet on the banks of Saraswati river, Saraswati was a huge river. The mountains started breaking down and merged into the sea and merged into the sea. The description of it comes repeatedly in the Rig Veda, it was dried for 4000 years ago due to geologic changes. Jain and Buddhist sects became popular in the 7th and early 6th century BC. Ashoka (265-241 BC) was an important king of this era, whose empire spread from Afghanistan to Manipur and from Taxila to Karnataka. But he could not go to the entire South. Chol was the most powerful in the south. The beginning of Sangam literature also took place at this time in the

south. During the life of Lord Gautam Buddha, there were sixteen big powers (Mahajanapad) during the 7th and early 6th centuries. Among the most important republics were the Shikya of Kapilavastu and the Lichchavi Republic of Vaishali. In addition to the republics, there were monarchical states, of which Kaushambi (Watts), Magadha, Koshal, Kuru, Panchal, Chedi and Avanti were important. The rule of these states was with such powerful men who had adopted the policy of mixing the state and neighboring states. However, there were clear signs of republican states even when the states under the kings were expanding. After this India was divided into small kingdoms In the eighth century Sindh has Arabic authority over the cow. This is considered the entry of Islam. Towards the end of the twelfth century, the rule of the Turks came on the throne of Delhi, which ruled for many years. In the south, the Hindu was the kingdom of Vijayanagara and Golconda. Vijay Nagar fell into 1556 In 1526, exiled Rajkumar Babar from Central Asia took refuge in Kabul and attacked India. He founded the Mughal dynasty which lasted for the next 300 years. At the same time, Portugal's maritime trade started from the south-east coast. Babar's grandson Akbar became famous for religious tolerance. He removed Jazia from the Hindus. In 1659, Aurangzeb applied it again. Aurangzeb built Muslims in Kashmir and other places to force the Hindus At the same time, Marathas were under the leadership of Shivaji in Central and South India. If Aurangzeb meditated towards the South then the Sikhs got up in the north. The death of Aurangzeb (1707) The Mughal Empire was shattered. The British ensured the right to trade on India by fleeing the Dutch, the Portuguese and the Frenchis, and after crushing an uprising of 1857, they were able to regain power. India got independence in 1947, in which the contribution of Mahatma Gandhi's non-violence based movement was important. Since 1947, the Republican rule is in force in India. India was partitioned at the time of Independence, so that Pakistan was born and there was tension on other issues including Kashmir in both the countries. This information is not complete Very informative information about India has been given, while the history of India is with the Vedas with billions of years old production.

1 - word is main source of energy

According to a special rendition

Veda is a word and word 'energy' (fast) is an intense chakkakya (shine) containing substance. It is molecular by nature. An important feature of energy is to provide warm stimulation, so any body which coincides with it displays high level. The combination of fast brings change in karma (speed).

Chemical reactions are due to the combination of the amount of energy (fast).

The fluid barriers are of two types (content block) - 1. Exploitation and 2 By blocking its path by rotating wood like rotation. In the same way, like the glass, the matter allows for quick passage through its rotation. Due to the coincidence of sharpness in the body, which color is directly visible, it is seen due to its scattered hydrotron. Anshabodhini's study shows that the existence of alphabetic science has existed in ancient India.

The commentator, Prasadpad, has compiled four types of 'fast' in the lecture presentation of fast 4. These four types are the forms of that fast. They are: (1) Bhoom (2) Divine (3) generation (4) Acharaj

Vishheshik Darshan attributes 'Bhoom' and 'Divya' as its source. The 'sharp', which is produced from the fuel and the flame irrational nature (burning with lightness), is called bhum and the 'fast' obtained from the sun, electricity etc. is called Divine. The other two 'Udayas' and 'Achraj' are related to the metaphysical and non-metaphorical ratios. Without fast, body action can not possibly be possible, due to the digestive process, the cause of the digestive tract is called 'sharp' and the gold platinum metals are called 'acaraz' sharp.

Energy in physics

The power to act in an object or system is called energy. Energy interpretation of energy in physics is heat and temperature and color respectively. The reason for the movement of the iron rod (magnet) to the magnet, the effects of electricity, etc. are also different forms of energy.

A detailed study of energy is the main reason for the development of modern physics. It is possible to separate the analytical details of heat, light, condition, installation and magnetism and to manage their studies.

If the study of 'word' (ripple instinct): based on Anshabodhini, along with physical science and a special philosophy, it can definitely be very helpful in understanding the process of atomic energy. In ancient Indian literature, there are two other types of words Also described are: (1) Ahhnath (wave in the medium) and (2) Anahatanad (wave pattern of matter).

Comparative study is meant to demonstrate equilibrium between specially known physical quantities and amounts of modern physics. Therefore, the analysis of remaining four substances (general, special, common and lack) is residual, they will be discussed in advance paragraph.

The mouth is called fire chakra. In broad terms, his association with gastragye can be mixed. Mradagy Tivragani is described in the form of introduction of inactivation-activation of digestive tracts from mouth to gastrointestinal tract in a wide area. The mouth chews and the primary function of digestion caters in its cavity. Further, digestive action of the diet develops in other forms. The gross discussion of heat located in the mouth of the Agni Chakra can only be done as a digestive process. In fact, that institution can call the divine kund of yagna, which is not only digestion, speech also emerges. How much is the contribution of the power of speech to the flourishing of life? This information can be found by comparing the situation of a dumb and rugged speaker.

It is not known how effective the exchange of prospects is, and it does not seem to be that the path continues with intuitive practice, and we can not find certain conclusions from it. If we were a creature of a silent vagina and enjoyed the conversation and took advantage of the benefit of the person taking advantage of it, then it would be possible to know how big a achievement it is.

The fire chakra of the mouth acts largely of digestion, in the subtle form and by causing the causative divine flow to be generated. His three tasks are one more than one. The importance of digestion and pronunciation is well known. Somebody knows about the flow of divine flow. All the law of abuse is associated with this mysterious power.

The pronunciation of words does not merely give information but many expressions, expressions, inspirations and powers are associated with them. If it was not so, then there was no power to create friendship and hostility. It can not be used to throw others away. By hearing the bitter words, the rage of anger comes up and there is a situation to say that it is not right to say or not. Listening to news of anxiety leads to hunger and thirst. Hearing the grief, the man becomes like a frenzy. Seeing the flow of logic, fact, enthusiasm and sentimentality changes the view of the masses and the hypnotized man gets ready to follow a skilled speaker. Draupadi had told some ridiculous humiliation generous word Duryodhana. Their wounds were so deep that their terrible reaction was seen in the form of Mahabharata who destroyed the eighteen unarmed army. Considering these facts becomes clear that the voice work is not enough to provide information. Word spread Along with him, their impressive chemistry elements are also associated and they create conscious movements wherever they crumble with sound vibrations. The term can also be called the physical wave vibratory on the criterion of material science, but the physical interpretation of the sensory ability that affects its consciousness can not be explained. He is purely spiritual. This spiritual effect of word power is used in japuji by filtering and working. Lemon juice is squeezed and its peel is placed on one side. Buttermilk is considered

unimportant by removing ghee from the milk. This is what happens in abuse. By him there is an emergence of conscious power, which produces strange movements in the body and mind of the Jupiter, and flies in the eternal sky and influences special circumstances and the entire environment. Mantras have been selected based on sound science. The inclusion of meaning is secondary. The power of Gayatri Mantra is amazing. But its meaning is very common. God has been in the desire for good fortune. There are thousands of mantras to express the meaning of this meaning. There is no shortage of such poems in Hindi and other languages, which have been prayed for divine wisdom from God. Then why are not all those poets equivalent to Gayatri Mantra and why is their pronunciation not so effective? Indeed, the grunting of words has been important in terms of mantra visions. There are so many seed mantras, which have some meaning of pulling but they do not really have any meaning. It is useless to ask about the meaning of words like Hree, Shree, Klyn, Anh, Ho, Fatt etc. Their creation has been done keeping in mind that what level of power does the accumulation of their vibrations and their effect on their caretaker, external environment and objective purpose? The process of lightening of sound in mental, spoken and sub-chanting chanting is brought to work. Along with the letters of Ved Mantras, the Sublime - Grateful and Accelerated sequence is done with the accent - with high and middle fluctuation. His recitation is the tradition of utterance. All these laws have to be made in this way that they can produce power flows that can fulfill the purpose of chanting those mantras. There is a double reaction of mantra chant. One out in the other. Heats up the place where the fire burns, as well as scorching heat in the atmosphere and gives heat to its impact area too. The chanting of the chant generates its movements just like the water streams in the depths of the ocean and like the layers of flying air scattered over the sky. Due to them, different levels of energy are transmitted in different chakras and upstream glands in the body. Continual continuous movements create an effect that can be said to be mysterious. Chanting is done continuously and in the same sequence the results of this process can be better understood in the laboratory of science. A ton of heavy iron guard should be

hanged in the middle of a roof, and if the five grams are lightly curled, then all the guards will start to tremble. It is a miracle of power arising from a traumatic speed at a constant speed. If the chanting of mantra is done lawfully, then the result is the same. Chakras and glands present in the astral body affect the continuous effect of chanting the sound and the bustle generated causes them to create an innovative round of awakening by removing their folly. The gesture receives the result of granular piercing and chakra awakaran. These divine auspicious people make new communication of self in the seeker. It appears like something that was not before, such an awakening within himself. The benefits of this new achievement are also visible only to him. Believers consider the "precepts of the word" as proof. (Proposition: Word: Judgment: 1.1.7). Empty is a man who has learned the real nature of all the substances of religion, who has mercy on all creatures and desires to speak the truth. In the justification, Veda is a divine book written by God and God is the omniscient, affluent and welfare of the world. He can never make false speeches by being the ultimate refuge of truth, and therefore God is the best intercession. By such a God created by the creation of the soul of Mars, the exponent of the ultimate truth is the best quality of the Vedas or the standard of the word. Evidence is what it says to help in realizing the truth. That is the thing from which there is a real knowledge of something else. Evidence is the main subject of justice. The name 'authentic' is the exact knowledge of The realization of real knowledge is that which means the real knowledge through which it is called a proof. Gautam has considered four proofs - direct, estimation, overtones and words. The relation between the senses and the senses, which is the knowledge of any object, is direct. Knowledge generated from direct knowledge of both gender (gender) and gender is estimated. The knowledge of the other thing, by the analogy of a known object, comes from the evidence, which is called the ablation. As such, the cow is like a cow cow. The word of the believer or the confidant is called a 'word' proof. In addition to these four proofs, Mimansak, Vedanti and mythological considerations are of four types and proofs-rare, economical, possible and lack. The thing which is only famous from tradition It is said that the evidence from which it

is considered is known as a terrible proof. There is no convincing evidence for the objection that the meaning of the thing without seeing it or seeing it. For example, do not eat the fat devadat day, knowing that Devadatta takes the night because there can not be any fat without eating. Within the broad, the existence of the organ within the body, which is proven by the evidence, is called possible evidence. As such, there is a splinter within the set. Due to lack of any object that proves that lack of evidence is lacking. As the mice are sitting out, the cat is not here. But the barber does not consider these four as separate proofs, under their four proofs. The number of evidence in different sects of Indian philosophy is different. In some of the visions, which are taken into account, it is given below- Charavak - only direct evidence - direct and estimative - direct, estimation and agam (word) - Patanjali - direct, estimation and ariam (word) special - direct and Estimated Manu Yaj Puran Pragnya - Direct, Estimate and Agam (Shabd) Directly, the combination of the soul, mind and sense of which, the knowledge or the proof of knowledge is the same The men. With the sense of the body, it is called 'direct' to the person who knows his knowledge by coincidence. This evidence is considered to be the best. Gautam has said in the jurisprudence that the knowledge of any substance through senses is the same. For example, if we see the fire burning in front of us or we experience the heat, then it is a direct evidence that 'the fire is burning'. This knowledge should have a direct connection to matter and sense. If someone says that 'that book is old' then this is not a direct proof; Because the knowledge that is in it, is done only by words, not by the substance, hence it will go under the standard of the word. But if the same book comes to us and appears malicious or torn, then we must become aware of this fact that 'this book is old'. Direct knowledge is not said by someone's words, hence this is called 'indeterminate'. The person who is direct to the person who is illicit is said to have the same knowledge as what is being done by him. Some ethical considerations are the only proof of this knowledge. From his opinion 'direct evidence' is the sense, the knowledge originated from senses is 'direct knowledge'. But the intention of the facilitator from the non-objective post is clear that the non-divisive knowledge of the object is the

direct evidence. The New Testament adds to the two opinions that the causation (direct proof) of direct knowledge is three (1) sense, (2) connection to sense and (3) knowledge originated from the sense organs in the first place when only the senses are made. The fruit is the direct knowledge that occurs before the introduction of a substance. As such, he sees something in front of him. This knowledge is called 'Nirvikalakakta Gnan'. At the second stage, it seems that the thing that is in front is a book. This is 'Scientist's knowledge'. The reason for this knowledge is related to sense. When knowledge is generated from the connection to the senses, then it is knowledge that this book is good or bad, it is a direct knowledge. It is of 6 types of direct knowledge - (1) visually impaired, which occurs when a person appears in front of a substance. As such, this book is new. (2) Shravan is direct, such as when the words of the hour are closed even when the eyes are closed, it is knowledge that taking a bell (3), touch direct, such as by taking it in the snow, it is knowledge that it is very cold. (4) Chemically direct, such as eating fruit, knows that it is sweet or sour. (5) Eating light, as if smell the flowers, it seems that it is fragrant. And (6) Manas direct, experience of happiness, sadness, mercy etc., which are called estimates of knowledge (and due to knowledge) about the direct manifestation. As we have seen, there is fire where there is smoke. This is called 'Vivek Gyan', which is the first step of the conjecture. We saw the smoke anywhere, the smoke that has always seen the fire with fire, is here. In the end, we got this knowledge or estimate that 'here is fire'. To understand your understanding, the three sections are adequate, but the work of the judges is to make knowledge in the other person's mind; this gives them five sections of the estimation, which are called 'organ'. (1) An instructor of antitrust means that there is a fire describing what is to be conjectured, as if it is a fire. (2) For the symptoms or signs that are spoken by the word, like, because there is smoke. (3) Examples - Where the evidence is to be found, with the symbol marked with the symbol, the statement of the so-called expression. As such, where there is smoke, there is fire, like 'in the kitchen'. (4) Upanayas - The sentences which appear to be symbols or sexes, such as, 'there is smoke here'. (5) Incorporation-proven thing has been proved this statement. So,

the whole form of estimate happened - here is fire (vows). Because there is smoke here (for). Where there is smoke, there is fire there, like 'in the kitchen' (generosity). Here is the smoke (ancestry). That's why there is a fire (Incorporation). Generally speaking, sentence with these five organs is called justice. These newcomers do not consider these five components to be necessary. They consider the pledge, the point of view and the illustration for these three very well. Mimamsak and Vedanti also believe these three. Buddhist monks believe both, vows and purposes. Is evil But 'it is called a' betrayal ', but its proof is not given to Gautam by standard and it is considered as a separate subject (subject). Similarly, deceit, caste, negligence etc. can also be said to be true only. Only good reason for thinking about the purpose can go against all the guilt and it may be known whether the estimate is correct or not. The third proof of the sub-standard Gautam is 'sub-standard'. The proof of the knowledge which has not been known by the analogy of a known object is the same as the proof. As such, Nilgai resembles a cow. When we hear Nilgai in the forest after hearing this from someone's mouth, then we get to know that 'this is Nilgai'. It seems that the subject matter of the subtitle is related to the relation of an object with its name. Vishheshik and Buddhists do not consider the moral standard as separate proof, directly and in terms of word proof. They say that 'GO is like', it is a word or an inward knowledge because it happened by the words spoken by the believing or confidant man, then after this knowledge, 'This animal which we see is similar to Go' Knowledge happened. The answer is given by the passenger that even the word and the direct knowledge have happened, but at the end it is the knowledge that 'the name of this creature is singing' is not direct, no guess, no words, that is the ablation. Submitted by many new philosophers in this way, They say that 'the name of this animal is singing', 'because it is akin to go', which is similar to that of the bee, it is named after it. But the answer is: 'Those animals that are similar to GO are lost', this thing does not come into mind, only in the mind comes that 'I have heard from the mouth of a good man that the carrion resembles the cow ? ' The word standard is the fourth proof - the word The formula states that the sentence of ekta-pacha means the word of the person. The commentator has

expressed the symptom of the person of the person who is the manifested person, as is seen (heard) as seen, it is exactly the same thing, that person is the person, whether it is Arya or Mcleak Gautam has made two distinctions of Apopepadesh- meaningless and unrealistic. It is called non-superstition to point out the known facts and to point out only things conjectured (such as heaven, upskirt, rebirth etc.). Vatsyaan has said that in this way, there is a section of the temporal and sage-sentence (Vedic), that is, in fact, only the Vedavakya can be considered in the standard category. Ved is divine by the opinion of the judges, because his words are always true and reliable but the temporal sentence can only be considered true. When his speaker is considered authentic. In sources, they have been resolved by raising many doubts about the authenticity of the Vedas. Mimansa does not believe in God, but they also consider the Vedas as apurushya and daily. Always obey the word mimansak and express the constant relation of word and meaning. But with the meaning of the word moral word, there is no daily connection. What is the meaning of sentence, there is a lot of difference in this subject. This is what is said by all the sentences even if it is clear, regardless of the meaning of the second sentence. But the meaning of coming out from the opinion of several judges is related to the phrase. But the words that contain sentences are the root causes of the phrase. Two types of power have been assumed in the posts of Justice Manjari - the first rational power, by which one post reflects its own meaning and the second meaning is the power which means the meaning of the relation of many posts. Apart from the power, the adolescents have also accepted the syllabus. The rhetoric has also accepted the third verse of euphoria, but the barber does not consider it a separate instinct. According to the formula, the letters which are inflected at the end of the letters are the same and the inflections are of two types - namely inflection and eminent inflexion. Thus, the maiden name and the legends consider two types of posts. Annotation has been proved by the commentator under the name itself. In justice four outlined above have been credited. Mimamsak and Vedanti, meaning, short, possible and lacking are four more proofs. The Nyayayas consider these four under their four proofs. The above description would have been clear

that the evidence is the main subject of jurisprudence. From this, the words 'authentication', 'certified', etc. are used for the behavioral or logical. The theorem of theorem proof (which is to be proved) is called a theorem. Such subjects are counted as twelve under the jurisdiction- (1) Spirit-Viewer of all things, enjoying, knowing and experiencing. (2) Volume basis of body-parts. (3) The means of senses-indulgence (4) The meaning of which is the gain. (5) Intellect (6) Mind-conscience means that inner sense by which knowledge of all things is done. (7) Trend-word, business of mind and body. (8) Defects - due to which there is tendency in good or bad deeds. (9) Pregnancy-reincarnation. (10) Sense of experiencing sadness or experience (11) Sorrow, tribulation (12) Extraordinary sadness, extreme retirement or liberation It should not be considered from this list that in addition to these objects, the theorem (subject of evidence) can not happen. Many things are proven through evidence. But Gautam has considered the same things in his formulas, whose knowledge is the result of salvation or salvation. Desire in justice, hatred, effort, happiness, sadness and knowledge are called the sex of the soul (instrument of symbols of estimate), though Spirit, sense and mind are considered as separate. In addition to desire, malice, sadness, etc., in the specialty is called the sex of the soul. Gautam has given the soul, body and mind to separate the soul. Like the Vedantans, the monks do not consider the same soul; many believe. Many people also believe in Samski, but they consider the man to be a person and a witness, a witness or a seer. They consider the moral spirit as the doers, the voters etc. The soul that created the world is God. In the justice of God, in the same way as the soul, numbers, magnitude, separation, coincidence, divisions, wishes, intellectual attributes have been attributed to these qualities, It is written in the jurisdiction that except for sorrow, hatred and sacrament, all the qualities of the soul are in God. Many people believe that the body is made up of five ghosts, but in justice, the body is considered to be caused by the atoms of the Earth. The refuge of senses, senses and meanings is called a body. The business of seeking the pleasure of the one who is happy and the one who is suffering, is trying to remove it. Therefore, the body of trees also comes under the signs of the body. But

Vyachespati Mishra has said that this symptom does not decrease in the tree plant, it should only be understood as the meaning of the human body. Shankar Mishra has said in a special formula that trees have bodies but their eyes and senses are not visible, therefore they can not call it a body. According to the actions performed in the past, the body is produced. Origin of five senses has been said from five ghosts. Odor receives odor from the olfactory; it makes it from the earth. Raasana is made of water because juice is the only water quality. Eyes are made of sharpness because the form of sharpness is the same. The skin is made of air because the air is the property of the air. Hieroglyph is made up of the sky because the word is the quality of the sky. According to the opinion of the Buddhists, the actual spheres of the senses in the body are seen in them, they are called senses. (E.g., pupil of the eye, tongue, etc.); But the bodies which are seen by the opinion of the judges are merely the bases of the senses, not the senses. The senses can not be knowledgeable by the senses. Some people consider the same sex sense. By denouncing their opinion in justice, the dynasty of the senses has been established. Sankhya has been recognized as eleven senses with five senses and minds. Workmen have not been considered in justice, but the mind is considered as a karan and atomic. If the mind was not subtle, then it would be possible to get the yagap knowledge, i.e. many senses together with one sensation in one moment, all of them have knowledge together. But the judicial does not believe that. The odor, the juice, the form, the touch and the words are the attributes of these five ghosts and the meaning or subject of the senses. Wisdom is called the second name of knowledge or achievement in justice. Intellect has been said daily in Sankhya, but in perpetual justice Justice similar to Vaisheshik is also atomic, i.e. that is, by the use of atoms, it is a creation. The principles of justice and scholarship are often the same in relation to the theorems, since both of them are not judged in the philosophy. Vatsyayan has also said in the statement that things which Gautam has not said in the form of extenuation, should be acquired by them in a special way. Whatever has been written above, it must have been revealed that Gautama's judgment is not a science to determine the rules of reason or logic, but also the philosophy to consider

the theorems. This is the difference between western logic (logic). Logic is not taken under philosophy, but justice is philosophy. It must be that the test of evidence or logic in justice is specially done.

2 - The base column of word proof is Vedas

Vedas are the holy literature of ancient India, which is also the oldest and fundamental scripture of the Hindus. In Indian culture, Ved Sanatan Varnashram is the original and most ancient scripture of religion, which is the voice of God. They are among the oldest religious texts in the world, whose holy mantras are still read and heard with great faith and reverence.

"Vid" means: Knowing, knowledge, etc. The word Vedas is made of "Vidya" metal of Sanskrit language. 'Ved' is the name of the ancient sacred texts of Hinduism, this has given rise to Vedic culture. It is believed that God had narrated their stories indirectly to ancient sages. Therefore Vedas are also called Shruti. Vedas are an integral part of the literary tradition of ancient Vedic period of ancient India, which has been running from the past one generation to the last one billion years and for millions of years. The Vedas are the highest and highest religious scriptures of Hindu religion. The original mantra part of the Vedas is called the Code.

Brahman text

The part that interprets the mantras is called "Brahmin". The four Vedas have only four Brahmins, Rigveda's "Atereya", "Sathpath" of Yajurveda; "Panchavish" of Samved Yajurveda and "Gopthat Brahmin" of Atharva Veda. In these Brahmin books, the ritualistic part of the ritual is called "Brahmin"; Knowledge Discussion "Aranyak"; The subject of worship is called Upanishad. In this way, the Vedas and Brahmin-parts of the Mantra, Brahmin, Aranyak and Upanishad came from these four names.

Subclass and appendages

Each Vedas have one "sub-veg". Ayurveda of Rigveda; Subhad of the Yajurveda "Dhanurveda"; Samveda's sub-word "Gandharva Veda"; And the sub-epidemic of Atharva Veda is "economics". Similarly, the Vedas have six limbs and six appendages. Education, art, grammar, bliss, rhythm, and astrology are then six limbs. The law of mantra is obtained from the education text; The method of offering sacrifices to Kalpathanth; Knowledge of the derivation of words from grammar; Knowledge of the meaning of Vedas from Nirukta; Knowledge of chords; And from astrology the knowledge of the position of the planetary system and its effect on human beings is known. The epithets of the Vedas are called "Shaddarshan or Shastras".

Vedvadmaya and Aborunyaism

The basic pillar of 'Sanatan Dharma' and 'Indian Culture' is considered to be the oldest and the first Vedma 'Ved' in the world. Due to the cosmic (worldly) and spiritual advancement of mankind, the Vedas have been called eternally and eternally. The Vedas were seen in the most ancient times of Maha Tatta, the holy incarnation of saints, and hence the name of their 'Veda' was received. Being the form of 'Sat-Chit-Anand' of Brahma, Brahman is said to be the synonym of the Vedas. That is why Vedas are the means of cosmic and supernatural knowledge. 'Tanee Brahma Hridaya Adikvaye' - It means that the beginning of Kalpa was the origin of the Vedas in the heart of the poet, Brahma.

Well-known commentator, great Pandit Sainacharya, writes in his verse that 'Ishtapriya Puraniyarayarloukikamu Yay Yanha Grantho Waidati Sa Veda:'

Nirukta says that 'Vindhanti Jananti Videnta Bhavanti O'

In the book, 'Aryavidya-Sudhakar' it has been said that - Vedo Namya Vaidyante Pratyavantya Charitable Kama Mokta and many other derivative four languages.

The 'corporal punishment' also says, 'Self-defamation O'. 'Yesten vedas vedavit.' The meaning of saying is that the only option of enlightenment is the Vedas.

Shruti Bhagwati says that 'Ananta Vaidea:' Veda means knowledge. Knowledge is infinite, so Vedas are eternal. However Mundkopenishad recognizes that Vedas are four- 'Rigvedo Yajurveda: Samvedo Tharvad:'. Four sub-Vedas of these Vedas are as follows:

Ayurveda Dhanurveda Gandhavarashchite te Triad:.

Architectural Remarks:

In the authors of sub-vedas, the authors of Ayurveda Dhanvantri, the creator of Dhanurveda Vishwamitra, Kartar of Gandharva Veda Narada Muni and Karta Vishwakarma of architecturalism.

Vedas only in Manusmriti

Manusmriti says, 'Shrutiastu Vedo is the adjective:' 'Adisrithambhavadhyayapayantanat Brahmaadivi: Sarva Vaidya: Shreyante Sa Shruti:' ' The Vedic mantra Satputas who have attained the Mahanagya in Samadhi and also manifested them for the spiritual advancement of the world, that Mahanagya is called 'Shruti'.

Shruti has two departments - Vedic and

Tantric - 'Shrutiesh Dibhya Vaidikya Tantrici f.' The main mechanism is considered three-

Mahanavivan-Tantra, Naradpanchara-Tantra and Kularnav-Tantra.

There are also two departments of the Vedas-

Department of Mantra and Brahmin Department- 'Vedo Hantrabrahmahmanabhaden Dwivedi:'

The Mantra department of the Vedas is also called Codehi. The Codex is called 'Aranyak' and 'Code of Brahmanagrantha' by the Codex. In the Brahmin division of the Vedas, 'Aaryaik' and 'Upanishad' are also included. Brahmin division also includes 'Aranyak' and 'Upanishad'. The number of Brahmagnants is 13, such as 2 of Rigveda, 2 of Yajurveda, 8 of Samaveda and 1 in Atharvaveda.

The main Brahmins are five-

The cover of the Rig Veda, the Atreya Brahmin, the Tattariya Brahmin, the Sowvak Brahmin, the Sathpath Brahmin and

Tanday Brahmin

The number of Upanishads is 108, but the main 12 have been considered, like Ish, Ken, Kad, Question, Mundak, Mandukya, Tattriya, Atreya, Chadogya, Brihadaranyak, Kaushitik and Shweta Savatar.

Vedic Gods or man-made

The Ved is Paurushya (Man-made) or Apurushya (God-fearing). What is the nature of the Vedas? The obvious answer to this important question is in the Rig Veda as 'Ved' is the 'Parvak' emanating from the mouth of God, it has been called 'Anadi' and 'Nitya'. It is Apurushya. Manusmriti in this matter says that the saints of the ancient times had conducted an interview with Parvak Vedvadam in their ascetic heart, by the ardent austerity, hence they are called Sage Rishi. There is a mention in the Brihadaranyakopanisad - 'Asya Mahato Paryusha Nirshitamatadudegandhay Yajurveda: Samweedtharvagdiras.' That is, by the great God (with the creation itself) - Rigveda, Yajurveda,

Samaveda and Atharvad were instantly seen out as breathlessly. The meaning is that the breathing of God is the Vedas. In this matter, the great sage Vedas write in their Vedas - Yasya Veshasanta Veda Yo Vedibhokhilin Jagat. Nirmme Tamahan Vande Vidyathirtha Maheswaram Vedic tradition Summary that Vedas are the breath of God, so God is created by itself. All the world has been created by the Vedas. That is why the Vedas have been called apurushya. Apart from Maharishi Swami Dayanand Saraswati, these ideas of Sainacharya are supported by Western Wise scholar Prof. Wilson, Prof. Maxmuller etc. has done in his books. Prof. Wilson writes that "Vedic knowledge of Sainacharya is very vast and very intense, which no European scholar can claim to claim equality." Prof. Maxmuller writes that, 'If I could not get a large-minded verse reading, I would not have been able to enter the fortified fort of Vedrattha.' Similarly, the Western Vedic scholars Weber, Benfi, Rath, Gramsen, Ludwig, Griffith, Keith and Winternitz, have interpreted Ved Vedas of Sanyakarya. Niruktaar has been recognized as the 'Yasakaacharya' of linguistics. He has clearly written in his MahaGranth Vedavbhasha that 'Veda is eternal, eternal and incomprehensible (God-realized).' They say that without understanding the meaning of the Vedas, only doing Vedas is a burden on the back like a beast; Because the meaningless word (mantra) can not give light (knowledge). The meaning of the Vedas, which has been known, is the cosmic and extravagant welfare of that person. ' The path of such Vedratya knowledge is noteworthy. Professor Max Müller of Germany, says, "The oldest Vedma of the world is the Vedas, which is a welfare propagandizing manifestation of divine and spiritual ideas in the poetic language in a wonderful way. The Vedas are defeated. ' Undoubtedly, God has created Parvakak (Vedavni) - it is said in the Mahabharata clearly - 'Anadiniddhana Vidya Vagastharsha Autumnalva.' That is, from which the whole world was created, the first creator of the eternal Vedic literature, the divine voice was created by the creator. Rishi was not the doer of the Vedas but he was the seer only - 'Risho Mantrsharatar:' The Nirukta has also said - on being interviewed by the Vedas, the seeker is called a sage - "Rishisarshanat." It is evident from the fact that Vedas are not God's creation only because they do not have any other

abilities, it is Apurushya. According to Indian philosophy, the word has been called daily. It is certain that the Vedas have always considered the word, therefore Vedas is an atomicity. The Niruktaar says that 'the pre-ordinance rules are:'. That is, the word is constant, its sequence is constant and its pronunciation system is also constant, so that the meaning of the Vedas is constant. Such Goddess Vedvani has been created by God Himself. The four stages of the word have been preserved - cover the cover of the Yajurveda, Paras, Patience, Madhyamah and Vaikri. In the Rigveda, it is said about them in this way - Chattari Vaak Parimita Padhani Tanir Vidarbrahmana is the manifestation of this:. The person is the person who is the son of Lord Vishnu. That is, because of the four forms of speech, they know only the Brahmgiani. The three forms of speech are incognito, the fourth form is propagated in the form of the word Vedas. Micro-knowledge is called paravaka. He is said to be the Vedas only. This Vedantic interview is called 'Patiyantivak' due to the presence of Maha ascetic sages. The invention of the knowledgeable Vedas is verbatim. The gross form of this speech is only 'medium'. These three forms of Ved Vani are very mysterious. The fourth 'Vikharivak' is spoken by ordinary people only. It is said in the Sathpath Brahmin and Mandukyopanishad that in each verse of Ved Mantra, there is a kind of amazing power full of every letter of the word. This type of Ved Vani is itself created by God, it is free. Shiva Purana has come in that 'A' car in O3, 'U' car, 'M' car and subtle ray; Among them, Rigveda, Yajurveda, Samveda and Atharva Veda were free. All the creations have been created from Omkar (O3M). 'Onkaran Sankhyam' is only God. This is the same mention in the Bhagavad Gita as well: Moini Omididan Proteen formulas Manigana Eve In the Shrimad Bhagwat, it has been said clearly - Vedrpanhihito Dharmo Hadhmarmastavaparyya:. Vedo Narayan: Interrupted Self-realization Shashruam That is, the Vedas which God has commanded to do is Dharma and the opposite is wrong. It has been said in Vrut Narayana form, that is said in Shruti. It is also mentioned in the Shrimad Bhagwat - Vipra Gavesh Vedesh, Temperance: Satyamam: Sham. Shraddha Day Tiktiksha Ch. Kratstesh Hartenu :. That is, the Vednya (virtuous too) Brahmin, Milk cow, Vedas, Tapa, Satya, Dum, Sham, Shraddha, Mercy, tolerance

and Yagna - this is Shree Hari (ParmesuR) are the forms of. Manusmriti tells the Vedas of the religion as the root of religion - they are called Dharmmulam Smriti Shalee Chadravam. Acharya Sadhunamamanthanstitrev f. That is, the satisfaction of the soul of the entire Vedas and Vedas Manu, Parashar, Yagnavalkya etc. - the memory, devotion, ethics, sadhus (religious) of soul - these are the roots of all religions. Yagnavalkya is also mentioned in Smriti - Shruti: Smriti: Sadashara: Swaadya Ch. Dearamatan: Smyankalpajas: Kamo Dharmmulamidan Smritam That is, the work of Shruti, memory, good conduct of the soul, the love of your soul and the great resolution (against religion) work - these are the roots of the five religions. That is why Vedas are in the best place in Indian culture. The authenticity of the Vedas is tripled. According to the Vedic philosophy, according to Indian theological philosophy of the word, the word always means self-relation with its meaning. In the Vedas, the Vedas have been considered as Apurushya (God-possessed) after understanding the word as it is constant. Niruktaak also renders it. Theistic philosophy has recognized the word best evidence. In this subject, the views of philosophy and philosophy are different. Zeminim Mimansak, Kumariam etc. Mimansak, modern mediators and Ved Apurushya, in the opinion of the numerologists, is a regular and automatic proof. Mimansaka considers the Vedas to be self-righteous. They say that the effort of the creation of the Vedas is not of any particular person or God. Nayyacas understand that the Vedas are God-fearing. Mimansak says that due to being defective, illogical, defective, etc., the creation of the Vedas-like innocent Mahatma Granthathan is not possible. Hence, Vedas are the only Apurushya. Going beyond this, the Nyayyas make such a revelation that God created the Vedas like that; It is reasonable to believe this. According to Shruti, the Vedas are the breathing of the major ones (Yajya Shuddis Veda ...). Breathing and self-restraint are automatically invented, so they do not expect man's efforts or intelligence. The immaculate Vedas of that greatness are inevitably self-contained. The Vedas are continual due to the destruction of the word and are not produced in any way; Therefore, the self-contained Vedas prove to be apurusha (God-realized) due to not being composed by any man. All these

thoughts have been called aparousayavad in philosophy. Non-vedic philosophy is also called atheistic philosophy, because it does not accept the Vedas as evidence, apocrypha does not accept it. He says that the world is the playground of the soul, there is no object called Parlok (paradise), 'work avak: manushartha:' - work is the only manishness of human life, 'gurmayaaparaj:' - death (Death) is the liberation (liberation), 'direct truth' - that which is direct is the same proof (not conjecture proof). There is no religion, so there is no unrighteousness; Heaven is not hell 'No God is a Cure' - God is no other, neither 'religion: nor salvation:' - neither religion nor salvation. So, as long as there is life in the body, we get happiness - the atheist Charvak-Darshan is clear in this matter - Yajjivivan Sukh jivaydan niye hai hai pachaata. Charvak-Darshan means 'charva' in the word - food. This philosophy giving the message of 'eating and drinking' only from this 'chirav' has been called 'Charvak-Darshan'. 'Kirtan Ratna' has interpreted it as such: 'God, Vedas, virtuous sins, heaven-hell, soul, liberation etc., which has' chewed', it is' Charvak-Darshan '. The goal of the people of this opinion has been called 'Vatantik' because of their excessive perversion rather than self-determination. Those people do not believe in Ved Pratmya. Jagat, Jeev, God and salvation - these four major manifestations are of all philosophies. Acharya Shri Haribhadra, in his book 'Shaddarshan-Setchya', has published 'Vedic philosophy' of Vedic philosophy and Charvak, Buddhism and Jain-in three of these, namely Justice, Vaisheshik, Sankhya, Yoga, Mimamsa and Vedanta- these six. '(Atheist-philosophy) and presented detailed ideas on them all. In view of this, the above-mentioned judicial-specialty of the Vedas is an atheist and a non-believer who believes in the evidence. The cover of the Atharvaveda is the original mantra of philosophy of philosophy, the philosophy of philosophy - 'Spiritual wisdom.' That is, know the soul. Vedas are the only means of human life to do the same self-philosophy (interview), which is immersed in the body-universe. There are three ways for this - the listening, meditation and determination of the Vedantras - the Shravativya: Shrutiivakyye Bheo Mantavishopopabhadibi. You want to show your goal in Marathi. That is why the people of Manishi say, "Yesten vedas vedavit." That is, the righteous person who knows such a

soulfulness is the Vedanta (the knower of the Vedas). Rig Veda: The first thing in the Vedas is the creation of the Rig Veda. It is poetical. Yajurveda is prose and Samaveda is lyrical. There are 10 groups in the Rig Veda, 1028 are Sukta and 11 thousand Mantras. There are 5 branches in it - Shakalpak, Vaskal, Ashwalyan, Shankhayan, Mandukukan. Drugs in the tenth house of Rigveda are potent. It is the sage economics economist. The number of medicines has been fixed at around 125, which is found in 107 places. There is a special description of Mon in medicine. The story is also quoted in the Rig Veda as a reminder of the Chyvan rishi, and also the destruction of diseases by medicines is also included. This includes Water Medicine, Air Medicine, Solar Medicine, Manas Medicines and Medicines are included in Havan. Samaveda: In the four Vedas, the name of Samaveda comes in third order. But even before the Rigveda of a Rig Veda, before the name of Samveda, some scholars consider the Vedas not to be a creation after the creation of them, and they consider them as an independent creation. Samaveda has a plethora of lyrical verses whose songs were used at the time of yajnas. All the mantras except composed of Rigveda are compiled in the Vedas of 1875, except for 75 mantras. This Veda is considered to be the origin of musical science. There is a preference of Savita, Agni and Indra deities. In this there are musical mantras to sing in Yajna, this Vedas are mainly for Gandhvara people. There are three main branches in it, 75 are credit and especially music has been included. Yajurveda: In this, there are prose monks for the actual process of sacrifice, this Ved is mainly for Kshatriya. Yajurveda has two parts - Krishna: Vaishampayana sage is related to Krishna. Krishna has four branches. Divine: Yagnavalkya Rishi is related to Shukla. Shukla has two branches. There are 40 chapters in it. A mantra of Yajurveda is found in the description of 'Bihishments'. Apart from this, there is also the subject of divine medicine and agricultural science. Atharva Veda: There is a mantra for magic, miracle, health and sacrifice, this Veda is mainly for businessmen. There are 20 books in it. Atharvaveda consists of eight segments, in which the two names of the pharmacist Vedas and Vedas are found clearly. Vedas are the main treasures of human life, for the entire human race, the collection of all the necessary things has been done in the

Vedas; due to not knowing the full truth about the Vedas, people have forgotten many kinds of hypocrisy and hapless life. Is constrained for. It is not that the Vedas have not worked, but it is still not enough for me to fulfill that shortage. This is a partrithm effort. Since this Veda was highly prevalent in the public opinion in India, till then it was the religion master of the whole world, since the Indians have abandoned the Vedas, since then India has been falling constantly in the trough of decadence. Maharishi Swami Dayanand Saraswati ji gave a slogan to return to the Vedas by doing tireless efforts to save it from the fall of the fall, the result was that our India was freed from the fierce chains of slavery of thousands of years, our senior soldiers With the help of foreign forces, success was achieved in the independence of Bhumi Bhumi, but the work of Maharishi Swami Dayanand was not completed yet. Even today, our India is becoming a puppet in the hands of the traitors of some countries. The propaganda of ignorance and hypocrisy in every part of the country has been steadily rising and reached its peak. It is not certain to say that the name of the name of the name of poverty in the name of poverty and the name of religion can be completely devastated completely by the name of religion. . Seeing all this, now the time has come that the real nature of the Vedas should be brought before the people and efforts should be made to remove hypocrisy, injustice, untruth, falsehood from people's lives. I know that our effort is to do this in the vast ocean of darkness and ignorance in the same way as in the absence of Sun in the night of the moon, be done with a lamp. Deepak gives the light only Yes it is true that its quantity is low but the quality is only of light. What are the Vedas? Who are the creators of this? What is the need to read the Vedas? Why do we believe that the Creator of the Vedas is God? Due to being a little knowledgeable person of man, his thoughts on a topic can not be considered final, so if anybody's ideas can be considered to be the ultimate of any topic, then only the omniscient (knowing everything) That can happen only. Knowledge contained in the Vedas is not the idea of any person but the divine knowledge. This thing can be proved by the following questions. If we buy a technical thing, then a guide is given to us from the manufacturer, in which the method of the use of that item is

written. If the buyer of a simple object like a computer is not unusual enough to give the necessary knowledge (directions) to the manufacturer for his proper use, then it is necessary that for the proper use of creation by the creator (Lord) of a masterpiece like the Creator, In the beginning (since the man came into this creation since Ved Vedic knowledge can be done only in the human vagina), the necessary knowledge (guidelines) Received Chairman knowledge of God published in the souls of saints. This knowledge is the Vedas. (The meaning of Vedas is also knowledge, this knowledge has been preserved in the books of the Vedas today 2. Humans are superficial, therefore the objects created by them continue to improve over time. The final state can not be called, for example, we can see the man-made computers, mobile etc. In the last 10-15 years, both of these are constantly refined In contrast, every object created by God (because it is omniscient) has attained perfection (there is no scope for improvement), for example we look at our body. There can not be any kind of incompleteness or error. Could not be proved as. 3. The tradition of knowledge is old and it comes from others. We gain knowledge from our Guru. The master received his knowledge from his master and he also got knowledge from his master. In the end, there is a question about who gets the knowledge from the beginning of creation. Then all the scriptures have the same answer (which is according to Yog Darshan) that the divine is the Guru of the gurus. He has given knowledge to the welfare of the animal only at the beginning of creation, through which the person can know the world, Himself and God. What is world ? How to speak with family, society, nation and world in the world? What is the duty of human beings towards them all? Who am I ? Where do I come from ? What did I bring? What do I have to take? What is the purpose of coming into my world? Where did this world come from? What is the nature of this world's creation? Why worship it? Where to? For what? Answer to questions is in the Vedas. 4. The teachings of the Vedas are not useful for any particular country, age, gender, caste or caste group. Their utility is eternal and universal for animals only. If anybody doubts, then he sees and understands the meaning of Vedic mantras, in which there is a compilation of beliefs, non-violence, truth, non-violence,

worldly friendship, harmony of mutual love and fasting. In the composition the creator's deeds, deeds and nature are reflected. Any thing that is found in the Vedas is not contrary to the virtues, deeds, nature of God. In the support and opposition of a subject, in the Vedas, according to the Vedas, words of the words of the sages are believed to be true. It is difficult to tell the importance of knowing, understanding and implementing the meaning of Ved Mantras. The proper pronunciation of Ved Mantra also has special significance. But we can not know the exact meaning of this knowledge by the pure pronunciation of the Vedas, leaving the meaning. The darkness of ignorance is far removed from the light of knowledge. Ignorance is the cause of suffering. The more we acquire knowledge, the more our sufferings decrease. Under the circumstances which cause us pain, knowledge does not bring down those circumstances, but it fills in us such a light that we do not feel sad even when circumstances are against our will. God given the Vedas is the only source of true knowledge. If we want to acquire knowledge, then we have no other option but to read the Vedas.

3 - Word and its symptomatic form

Vedic literature is the light of the oldest form of Indian culture and the ancient literature of the world. Vedic literature is also called 'Shruti', because the creator Brahmaji has received the Vedas from the view of the God Himself. Other sages too had accepted this literature as literary tradition. The original mantra part of the Vedas is called the Code. Under the Vedic literature, there were many Upanishads, Aranyakas and Subweeds of all the Vedas written above, which are given below. Their language is Sanskrit which is called Vedic Sanskrit according to its distinct identity - the use and meaning of these Sanskrit words are known to have changed or disappeared in the earliest times. Historically, they are considered to be a good reference to ancient India and Hind Arya race. They also have literary significance regarding the ancient form of Sanskrit language.

According to the composition, the classification of the Vedic words of each branch - four parts. In addition to the first part (code), there are three levels of criticism or commentary. Overall these are.

Code (mantra part)

Upanishad (Very philosophical and knowledgeable description of the nature and relation of God, God-God and Spirit)

Brahmin-Pratham (Prosecution of rituals in prose)

Aranyak (the idea behind the purpose of rituals)

When we talk about four Vedas, then it is the meaning of the Code division. Upanishad (interpretation of the rishis), Brahmin (meaning) etc. is considered as the holy book of Mantra Bhag (Codehi). Vedas are 4 - Chor, Sam, Yaju and Atharva.

Vedic literature period

There is sufficient disagreement among the scholars of this subject that when the Vedas were written and the period of their civilization was described. Indians consider the Vedas as apurushya (not made by any man), so being continually does not raise the question of their time-determination. Mr. Avinashchandra Das and Pavagi have appointed Rig Veda several hundred thousand years ago by the geological subject described in Rigveda.

(1) Code, (2) Brahmins and Aranyak, (3) Upanishad (4) Vedanga (5) Sutra-literature

Code means collection. There are compilations of the various mantras of various deities in the codes. The codes are four- (1) Rig (2) Yajush, (3) Sam and (4) According to Atharv ancient tradition, Vedas are continual and inauspicious. He was never created by a man. At the beginning of creation, God

gave his light to the saints named Agni, Vay Aditya and Angira. Every Vedic Mantra has the God and Sage. The person who is praised in the mantra is the god of that mantra and who has performed the first of the meaning of the mantra, it is his sage. Western scholars consider the rishis as the creators of Vedas. Vedic literature is also called Shruti, because old sages took this literature from auditory tradition. Later, the books written after remembrance of this knowledge were called as memory. There are four collection of hymns on the top of the scripture.

In Rig Veda there are 10,600 mantras and 1,028 Sukta, they are divided into ten circles. In the Suktas are the Praises of the Gods. These are grand, sublime and full of poetry. Among them are the futility of fiction, the description of the maturity and the high flight of talent. The descriptions of many deities like 'Usha' are very heartbreaking. Western scholars consider the code of the Rig Veda as the oldest. His idea is that most of the Suktas were composed in Punjab. At that time the Aryans were spread from Afghanistan to Ganga and Yamuna. In his opinion, the Rigveda has five rivers - Kutub (Kabul), Suvastu (Swat), Kramu (Kurram), Gomti (Gomla), Sindhu, Ganga, Yamuna Saraswati and five rivers of Punjab, Satudru (Satluj), Vipasha (Vyas), Parushani (Ravi) , Asvani (Chanab) and Dastaasta (Jhelam) are mentioned. It is considered as the birth place of Arya-civilization in India which is irrigated by these rivers.

Yajurveda

There is a collection of sacrificial mantras in it. During his yajna he used to be a priest named Aadarayu. There are 40 chapters in the Yajur Veda And in the 1975 Mantra lies Western scholars consider it a long time after the Rig Veda. In the Rig Veda, the working area of the Aryans is in Punjab, in it Kuru-Panchal. Kuru is the intermediate terrain of the Satluj Yamuna (presently the Ambala division) and Panchal was the doab of Ganga-Yamuna. From this time the Ganga-Yamuna region became the center of Arya-civilization. Religion of Rigveda was worship-worshiper, but Yajurveda has two

distinctions- Krishna Yajush and Shukla Yajush. There is a great difference in the nature of both, in the first, there is only a collection of monks and the other in the other part, there are all the participating festivals.

Samaveda

It contains a collection of lyrical mantras. On the occasion of the sacrifice, the god used to call home was singing praises to the god in proper form. This singing was called 'Sama'. Often the coins were sung only. Therefore, all Samaveda has the same richness. Their number is 1,875. Of these only 75 are new, the rest are taken from the Rig Veda. The origin of Indian music is available in the Samayvad.

Atharvaveda

It has very little connection with the yagas. It has more Ayurvedic content. Its theme is described in different types of herbs, fever, jaundice, snakebite, mantra to remove the toxin, the health of the sun, the suppressor of pathogenic germs, and the benefits of sacrifice in the Vedas. There is also a description of defense. They include Arya and Anarya Dharmic dev. Seeing the combination of curves, but in reality it has many high principles of politics and sociology. There are 20 books, 34 readers, 111 saints, 731 sutras, and 5,839 mantras, among which 1200 mantras have been taken from Rigveda. The four codes mentioned above were the first place in the same place. Vedavasan divided four divisions for the sacrifice. Branches of the Vedas In ancient times Vedas were protected by the Guru-Disciple Parampara. With no written and definite form of them, there was some difference in the nature of the Vedas and their branches developed. There were five branches of Rig Veda - Shashriyashakal, Bachchal, Awalayan, Shankhayan and Mandukai. Now the first branch is available in these. This branch is the main community. Shukla Yajurveda has two principal branches - the mean and the Kanavya. First comes in northern India and in second Maharashtra. There is no more difference between them. There are four

branches of Krishna Yajurveda nowadays - Taitriya Maitreyaani, Kattak, Kad and Kaapalal Samhita. They meet the second-third first, there is a slight difference in order. Only half of the fourth branch is available. This is Ved Brahmasamayaka. There were two branches of Samaveda - Kothum and the kingly. In it only Kaithum receives only seven readers. This branch is also Aditya Sampradaya. Two branches of Atharva Veda are available - Pappalad and Shaunak. At present, the Shanak branch is fully received and this branch is Aditya Samadaya. Brahman-Granth, although ancient traditions, according to Vedanamayamayam, Brahmin Vedka is a division. However, after the codes, the creation of Brahmins is believed to have been made. Among them, there is a detailed description of the rituals of yajnas, as well as the derivatives of the words and the stories of ancient kings and sages and creation-related ideas. Each Vedic has its own Brahmin. There are two Brahmins of Rig Veda - (1) Atreya and (2) Kaushik. There are 40 chapters and eight pentagons in the Atreya, which is similar to the Brahmins of Agnishtom, Guamayan, Dvadashah etc. Somayagon, Agnihotra and Rajabhishek are detailed. These have a lot of light on history. Aitareya upanishad has a very famous story of shunah shep It appears by skill that in North India, a lot of emphasis was placed on the study of language. Shukla Yajurveda is famous as Brahmin Sathpath, because there are hundred chapters in it. After the Rig Veda, most of the ancient history comes from this. There is a description of many ancient narratives, etymologies and social things with a detailed description of the sacrifices. In this period, Kuru-Panchal was the center of Arya culture, in which mention of Purvara and Urvashi's romance, chyawan rishi and saga of the great catastrophe, Jainmayya, Shakuntala and Bharat are mentioned. Of the many Brahmins of Samaveda, the fifth or the Tandy is important. The Brahmin of Atharvaveda is famous as the Gupth. At the end of the Aranyak Brahmins, there are some chapters which were not read in villages or cities. Their study-teaching was done away from the villages in the oranges (forests), so they are called the Aaranya. In order to instruct the yagya in the house of the house, the Brahmanical texts were useful, and after that the Vanvasaral Ashram used to study the arrivals who used to interpret the mysteries and philosophical elements of

Arya Yagnya. The development of Upanishads was done by the Aryans. In Upanishad Upanishads, efforts have been made to solve human life and the world's insensitive questions. These are the magnificent gems of Indian Spirituality. Their main theme is the theology of Brahma Vidya. In Vedic literature they are also called 'Vedanta' due to their location in the last. In this, high philosophical blows have been taken by rendering the unity of life and Spirit. The Upanishads are their priceless treasures, the Indian saints who interviewed the spiritual entities from the greatest thought. These are the result of the principle and anxiety of many centuries. The 108 Upanishads associated with the Vachikopanishad all four Vedas have been counted, but the 11 Upanishads are more famous - Ish, Kane, Kad, Question, Mundak, Mandukya, Tattirya, Atreya, Chhandogya, Brahradanyak and Shwetaasvarar were considered to be more ancient and important in Chadogya and Brihadaranyika. Are there. The principle of Vedic literature is seen in each and every Brahmin division in one of the Upanishads. Now disappearing forever. Still, this principle is left in Shukla Yajurveda - Ishvasayonishad is a monthopanishad and Brahminicopanishad is a Brahminopanishad. Formulary Literature Vedic literature is vast and complex when the principles related to rituals were given a new look. In the shortest terms, in the short sentences of greater interpretation, all important legislative laws were introduced. These abstract sentences were called formulas. The ritualistic literature-literature was divided into four parts- (1) Shraut Sutras (2) Home formulas (3) Dharma Sutras and (4) Shulb Sutras are described in the first Vedic yagya ritual. In the second, the daily sacrifices of the householder, third rule of social rules and the fourth in the formation of Yajna-altars. Shraut Sutra Shrut means Yagya Yag associated with Shruti (Vedas). Therefore, in Shrut Sutras, the description of three types of firefighters such as Agnihotra, Purnamas, Chaturmasadi, ordinary yagna, and Agnishom etc. are somaiyagas. They put a lot of light on the ancient yagya system of India. There are two archetypes of Rig Veda - Shankhayan and Awalayan. One-Katyayana of Shukla Yajurveda: There are six sources of Krishna Yajurveda- Apestamb, Hiranyakeshi, Boudhayana , Bhardwaj, Manava, Vikhanas. There are three formulas named Samyavad's

Latyayan, Drahyayana and Arshaye. Atharvaveda is the only Vaitan Sutra. Home Sutras These are the descriptions of those ideas and the rites performed to be born from birth, whose rituals were considered necessary for each Hindu householder. Upanayan and marriage rites are described in detail. From the study of these texts, the domestic conduct of ancient Indian society and the introduction of customs of different regions becomes completely complete. Rigveda's home formulas are Shankan and Awalayan. Shukla Yajurveda Paraskar, Krishna Yajurveda Apestamb, Hiranyakeshay, Boudhayan, Manav, Kathak and Vaikhanas, Govil of Samaveda and Khadir and Kaushik of Atharva Veda. Among them, Gobhilak is considered to be the oldest. The rules of social life are extensively rendered in the Dharmasutra Dharmasutras. Explaining Varanashram-religion, Brahmachari, Gharashtra and Raja's duties, the differences in marriage, arrangement of right, prohibited food, purification, penance etc. are a special description. Memories originated from these same religions, whose systems are considered honorable in the Hindu society till date. Only three Dharmasutra associated with the Vedas have been available till now - Apstab, Hiranyakeshi and Boudayan. These are affiliated to the Taitariya branch of Krishna Jurveda. Shukla Jurveda has heard about being a conchristian. In other religions, the Gothamadharma Sutra associated with samayveda and Rigvedesa related Vasishthradhasutra are notable. Shulb Sutra is related to the audience. Shulb means a measuring thread. According to their name, in Shulb Sutras, detailed descriptions of topics like measuring yajna-altars, choosing a place for them and making them. These are the oldest sources of Indian geometry. Vedanga After a long time, Vedic literature became complex and difficult. At that time many texts were written to explain the meaning of the Vedas and topics. So they were called Vedang. Vedangs are six- Education, Chhand, Grammar, Nirukta, Kalpas and Astrology are essential for understanding the meaning of the first four Vedas and the meaning of the meaning and the time of the last two religious rituals and yagna. Grammar is called the mouth of the Vedas, to the astrologers the eye, the Nirukat to the person, the kalp to the hand, education to the nostrils, and to the feet both legs. Education is called education to

those texts, with the help of which the knowledge of Vedas was pure knowledge. Vedas had special significance in vowels. Separate Vedanga was built for their education. There are several rules of utterance of the letters in it. This is the first volume to describe the scientific interpretation of scripture in the world. They belong to different branches of the Vedas and are called as Pratyakhya. Rigveda Atharva Vedas, Vajasyani and Tattirya Samhitas get the answers. Later on, education texts were written on its basis. Among them, Yogyavalkya education of Shukla Yajurveda, Narada education of Samveda and the Paninei education of the Panini are the main ones. Chhand Vedic Mantra is Chhandawadhi. The correct pronunciation of the Vedas can not be pronounced without obtaining proper knowledge of the rocks. So detailed explanations of the tables were considered necessary. In Shankan Muni's Rikapratishtakshya, this Shastra is a systematic description in Shankhanyan Shrautasutra and Samveda related diagnosis formula. But this Vedang's only independent book is Pingalacharya-Praniti Rop Sutra. It describes both Vedic and temporal types of rocks. Grammar The purpose of this organ was to get knowledge of the treaty, the word form, the metallic form and their method of production. At this time, the most famous text of grammar is the octagonal of Panini; But the idea of grammar started from the time of Brahmanical texts. Prior to Panini, there were many great teachers of Grammatical, Blasting, Bharadwaj etc. Grammar. All of these texts are now extinct. Nirukta was shown to be the derivation of Vedic words. In ancient times, the orderly tables of the Vedas' difficult words and the Kosh were called the Nunchanu and their interpretation was in Nirukat. Nowadays, only Yasakaacharyas are left free. Its time is 800 BC Is almost. Jyotish Vedic era had the impression that the purpose of the Vedas is to offer sacrifices. Yajna is beneficial only when it is done in proper time and Muhurta. Therefore, knowledge of astrology has been considered essential for time-knowledge. Thus, astrologer was known to be the altar of the zodiac. Thus astrology was developed. It began to be considered as a part of Veda. Its oldest text is Vaandang Jyotish Panch Sangsamammanamadyuni written 44 verse. Vedic calendar has been brought into practice in Nepal based on this granth. Kalapasara Shrut, Home, Dharma and Shulb are the

four types of formulas called Kalpasutra. These have been described above. When analyzing from the literal mode, the word 'Ved' is derived from the 'knowledge-wise' metallic 'Ghan'. The thinkers have said that by which the measures of purushartha-chachtya-siddhi are to be explained, it is Vedas. Acharya Saina, keeping in mind the knowledgeable wisdom of the Vedas, has targeted that- the text which marks the supernatural ideas of the attainment and mischief of the energized substance, is the Vedas. Here it is important that Acharya Sain has published the admonition of the Vedas by giving the adjective 'Alaukikamupayam' in the symptoms of Vedas. Acharya Lugakshi Bhaskar, while keeping philosophical vision- the word Apoorushayya is called Vedas. Acharya Udayan has also said that - whose second origin It is not available anywhere and the Mahajans, that is, the believing people have recognized as Vedas, those pre-determined specific sentences are called Vedas. The organizers of the supporter have formulas of Vedas while saying that Veda is a mantra and Brahmanical. Acharyacharan Swami Sri Karapatri ji Maharaj, while coordinating both the philosophical and yagi passages, has invented the wonderful characteristic of Vedas in this way: "In addition to the words of the word, the words of Vedavamamam have been written in the form of specialties. The fact that after explaining the above symptoms, comes the fact that Apurusha, a demonstration of the supernatural remedies of asceticism, is the specially called Vedic-Brahmanical terminology. Part of the Vedas, two parts of Vedas, Mantras and Brahmins- Acharyas have generally divided the Vedas into the form of Mantra and Brahmin. In this, the main compilation of the Vedic Vedic wordari has been used in ancient times in the name of Samhita. The codified Vedic words are the only syllable, chronology and other deformities. In cognitions, covenanted mantras are used primarily. According to Acharya Yask, the word 'Mantra' is derived from Manatthak 'Man' metal. According to Pancharata-Samhita, Those who strain from doing are those mantras. Or the voters of the opinion-opinionant are called mantras. Maharshi Jammini has said, while expressing the mantra- 'Tachodkeshu Mannatakha.' While clarifying this, Acharya Madhav's statement is that 'This sentence is mantra' by Yagyaanik scholars- Such an equation (- name instruction) is a sign of

mantra. The meaning is that the Yagyaik people who say mantra, that is the mantra. The yagya people use the word mantra for the rituals and memorials etc. Acharya lagakshi bhaskar, who recite the relics (inclusive) of the rituals (the experiment), the reminder of the deity (meaning), is called mantra. Thus, in the rituals of the Vedic Karmas, the rituals and their inanimate Devadataika Prakashan (remembrance) is the purpose of mantra. It is also important here that according to the scientists, 'experimental semantics' is the purpose of the mantras, therefore, the pronunciation of the monks in the yajnyagals is unnatural, it should not be imagined; Because the idea of an unadaptated fruit is inappropriate when it is possible to have the chance of seeing the result. Here the question arises that the meaning-remembrance form of the mantras has been explained, it is obtained from the transit means that of Brahmin-sentences too; Then the monologue was in vain? The solution has been solved by the scientists by the law of law. His favor is that this legislator will have a disciplined response to the objections raised by the minister for the recollection of the prescribed reminder in the rituals of the legislators, therefore, 'Mantarerev Smruti Karman Kurwati' (remembering from the Mantras only,) - This rule is accepted by law. This incident was raised by Acharya Yask in his drafted book Has presented a practical device in the solution. They argue that the knowledge of human beings is perpetual; therefore, there is a mantra arrangement in the Vedas for achieving realization through unmanifest activity. It implies that every human being in this universe is different from one another in different forms of wisdom, word-of-mouth and nature. In such a situation, it is absolutely possible that all humans can not purely do the same thing as Karmumanthan. If the karman rituals are not done in one form, then it will not be fruitful - it was the law of karman rituals to eradicate this distortion from Vedic monks. Since Vedas are predominant in Vedas and there is a definite pronunciation of vowels, so even if they differ in intelligence, knowledge and nature each person will adopt them in a manner similar to the gurukmuktikaranikaran method and in the same way they will use them in karma. will receive. In this way, Karman ritualization is the only rational and communist system by the mantras. There are four kinds of mantras in Yajnyak sight - Karan

Mantra, Kriyamananvady Mantra, Anantantran Mantra and Japamantra. It is the Karan Mantra, which is used in the translation of the mantra. As-Yajya Purohita etc. The mantra that is read along with karman rituals is called 'kriyamananvady mantra'. As well as young fragrance 0 etc. When yoga-rituals are done in yajna, then this mantra is read. The mantra which is read after the karma is called 'Apamantran mantra'. As it is, Ek Tum a Tas Yoseman Dichshit 0 etc. This mantra is read by the host immediately after the formation of the discontinuous form. Apart from these, the 'Mithyamithi Yajmano japati' etc., as convincingly prescribed by the sentences. The signs of the mantras are known to be considered in terms of the characteristics of the mantras. That none of the symptoms is accurate. This is because Vedic Mantras are dynasties. The reason is that the masters of the class taught at the end of the Brahmin part and the sign of the meaning of the meaning - " Atontaye mantra: that is, all the mantras other than them. Apart from the Legislature, the Vedas are referred to as 'Brahmins'. The word Brahman comes from the word 'Brahman' in the neutral gender, in the meaning of the observer of Vedratshi. Teacher Jamiini, while referring to Brahmin, said that - in the remaining part of the mantra, the behavior of the word 'Brahman' should be known. * According to Acharya Bhatt-Bhaskar, the lectures of the mantras used in the deeds and deeds - Granth Brahmins are. According to M.Madhya Vidyadhar Sharma ji - In the actions of the four Vedas, the activities of the employer, the business, the history of the dynasty, the vast knowledge of the science-wise Vedas, the Brahmin is the two distinctions of the Brahmin. Riddhi and Economism Acharya Apestambane has said, showing the distinction of both: - The methods that lead to karma are a Brahmin and the remainder of the Brahmin is meaningfulness. According to Acharya lugakshi bhaskar, the section is termed as a method of mitigating the unknown meaning. As for 'Agnihotra Junhayata Paradise:' It means that a fire should be used to attain the fruit of heaven-this decree, the unexplained Paradise of other proofs, is the law of the home, therefore it is the knower-knowing. Acharya Sain has given two distinctions of the law- 1- Non-proliferation-law and 2- unknown-memo-law. Among them, 'Agnavishnna and Purodasha Nirvarnaanadikshanamamam' are

going to turn towards ritualistic methods untouched. Brahmanic methods like 'soul or idemac ambient arc' etc. are actually going to be able to know the unknown subject from other evidence. It is important here that Acharya Lugakshi Bhaskar considers all works of rituals and Brahmakandas to be the memorandum of excellence, but Acharya Saina took the astral vision and called the ritualistic methods as 'non-apocalyptic law' and called the Brahmakandevic methods as 'infallible-memo-law'. From the point of view of yagya philosophy in Mimanadarshan, there are four distinct aspects of the law - part of the system - the origin, attribute or method of appropriation, authority and experiment. The sentence in which 'this action should be done in this way' and is only in the conception of karmas-mere, they are called 'Genesis', ie 'Agnihotra Jumoti'. Those who are the aristocrats and Gods legislators from the origin, they are called 'attributes' ('appropriateness'). As- 'Dadhra Juhoti' Those who have the right to do those deeds and who should act for the purpose of which they are called - they say, they are called 'rights'. As such, 'I am innocent of being victimized due to humanity'. Those who practice ritualism, they are 'experiments'. Here it is known that the usage of the instrument is not available, but with the connotation of body language (samadhiya jatyam) - with the main sentence (samadhiya jatyam) - the meaning of sentence (samanvyaaajadha- Economism: - Acharya Astembaad is said to be the remaining residual meaning of extraordinary Brahmin (methods that move towards action). Semantisms have said while expressing the meaning of the meaning - - Praise or denial sentence is called economism. As- Windy Godfather Devta. Sainen Mana: Anrutvadini speak, etc. Western thought about economism-sentences and some Indian thinkers have done a brutal attack on the authenticity and importance of the Vedas. At its core, critics have to be unconcerned with the Indian thought-view. In the Indian mind-vision (Mimamsa) - economism praises the meaning of the meaning. And condemn the prohibited meaning. But in this work (praise and blasphemy) - the meaning of economism does not express its meaning by the head, but the syllable of the word accepts the power of power. It is also important to note that all Vedas are verbal by medicinal vision. And Yagadis can only be achieved by the action and

misdemeanor. Usually, 'Swadhyayatya dhavya': 'With this law, there is also the meaning of meaning under Vedas, so it is appropriate to think of them as Kriya. As stated earlier, the purpose of economism appears in condemnation of the bill and praise of the prohibition. Legislation and prohibition are of the verb; therefore, the traditional meaning-sentence verb (yag or religion) is familiar, and hence their authenticity and dedication are absolutely proven. This is what Acharya Jamini has said in these words: Dutana Tweekwakyatti is a specialty of law. Since the beginning of the nineteenth century, Western Navya Vedrat- Vichar Ko-Burgin etc. understood this view of Indian thought and in the light of its vision, looked at Vedrat-Vichar. Indentation-related sentences related to prashastya and blasphemy have been ordinarily observed and indiscriminate. Method ie constructive sentence, the remaining- the meaning-sentence both compose a whole sentence, which becomes special effectiveness. For example- 'Awyavya white-haired ghostamma:' This is the law-sentence. The remainder - the meaning is the sentence - 'Vayuvai Khepipitha Deity'. Here air is praised with seductive economism. By the symposium of the two sentences mentioned above, it is known by meditation that airwaves are speedy, so they also offer austerity too quickly. Now it is natural to have the tendency of an officer person to listen to this particular impressive meaning. Similarly, it should also be known about the prohibition-prohibitive economism. From the point of view of examining semantics, it has been recognized in the scriptures as three distinctions - virtuosity, translation and geopolitics. Pragmatism is an antitrust of meaning in the meaning of virtuousness. As- 'Adityo Yup:'. Here the euphemism of Aditya is expressed, which is directly related to the obstruction Is it Thus, for the meaningful purposes, the 'Ujjawalvadigyogyayadanadayatyavamam' of the Yup is taken from the shelter of the target at such places. The pre-identified or predictive proof in the translation-cognitive semantism is the sense of meaning, whereas only 'his' translation in the subject matter remains. For example- 'Agnirhimasya Bharchajam' is directly proven in this sentence that fire medicine is a medicine. The publication of this pre-identified or predictable subject (Yadra YatraGnostatra Tatera Hye-Detection) - is in this parable, so

this translation is so. In the third geophysicalism, the meaning of ghosts is from the previous memorandum of a true object. There is no resistance to any conformity like multivariate economism, nor translation like transliteration is like interpretation. Therefore, it has been characterized in the scriptures - 'Proof of resistance and error of speech' The illustration of this is- 'Indro-Vrajraam-ego'. Wherever such a proof is not available, there is resistance to this statement, hence there is no proof that it is supported, so there is no proof of authenticity. Thus, in the absence of a common party, this sentence is an example of geomorphism. Economist - Part has been described by Acharya Paraskar by the word 'Logic'. Explaining the term 'logic', Acharya Karke said that through which the doubtful meaning can be decided, that argument is meaning. Giving this example, he said that 'Akka Sharkra Upadhadhti Tejo Va Gharatam' is also possible in the form of non-food, oil and fats obtained in this sentence, but the 'Tejo Va Ghatham' It is stable. Thus, the meaning of the meaning is partnering. Apestamb, Paraskar etc. Acharyas have considered the three parts of the Vedas - law, mantra and economism. Meaning- The collectors consider five parts of the Vedas - Law, Mantra, Namdhay, Prohibition and Economism. Namdhayyas - as distinct from the noun, in the Namdhai-episode certain parts connected with certain names are criticized. Among these, 'Deshavidya Jijet Bhoisamamam', 'Chitraya yajeet bijkamamam', 'Agnihotra johoti', 'Shaynenavicharan jajet' - these four sentences are the chief. Decided to nominate the nomination of nomadic tribal As it is: 'Desire of livelihood:' In this sentence Yag's law has been made for animal form. This yag is unattainable and is being prescribed by this sentence. If this word is removed from the word 'incarnation' then it will be 'Yajet livelier:' This sentence will mean, 'yagen is animal pratyayat', but it will be the law of yag-general, which is an illusion, because yag special is to be named Rituals are not possible without doing. The purpose of this purpose is to fulfill the purpose of 'Anubhida', hence the name of 'Ubihid' Yag has happened and due to being a director of Yag-Special, there is also a clause-paragraph. Nomination is due to four reasons- from the fear of matriline-sympathy, fear of sentence discrimination, from theology and from the context.

Prohibition - The sentence that retains man from performing any action, is called 'Prohibition'. The scriptures considered hellfire a disaster. For this hellfire, there is a penance of fate, so men stop 'prohibition-sentence' from such actions, and thus the purpose of prohibition-sentences is to abstain from the actions of men who create mischief. Some thinkers in the Vedas have not considered the Brahmin division as Vedas in the Mantra-Brahminical (Vantage-nominated-Prohibitionism) Vedas. Their main arguments are: Brahman-vans can not be Vedas, because their names are history, Puranas, Kalpas, Sathas and Narashansi. Except one Katyayana, another sage has not given witness in their Vedas. If the Brahmins are considered to be the Vedas, then by mentioning the words 'Chhandobrahmanani te Thadvashyanyani', in the Panini-Sutra, it is useless to mention the word 'Brahman' separately as also the adoption of Brahmins from the eclipse. Brahmanic texts, since the lectures of monks, are not Gods, but are prescribed by Maharishi people. In its solution, it is very consistent to say that Brahminas are not called Puranas or history; Ramayana, Mahabharata, Vishnu Purana etc. are called history, Purana. If there is an antitrust of the ancient meaning and as the antitrust of the historical meaning, it is called Puran-history, there is no resistance to the word 'Veda' by this kind of noun, even with the word 'Ved', even though the Brahmin- History can also be a noun. From Indian standpoint, the past, the future and the present are all known from the Vedas. Therefore, in the same way, there is no opposition to the decline of the same substance with the help of kambu-giriwadi, the number of kalash etc., in the same way there is no resistance in the Vedas of the same Brahman-scripture and in the history of Puranic history. Apart from Katyayana, no other sage has given evidence in the Brahmin's Vedic Vedas - this statement is also based on the basis, because in the Indian context, there is no authentic significance of any impoverished sage. Then there is no such thing that other sages have not accepted the Vedas of the Brahmin-part. Adapted Shaurasutra, Satyasadra Shaurasutra, Boudhayana Gharya Sutra etc. The teachers in both the texts considered both Mantra and Brahmin as Vedas. Hence this doubt proves to be true. In the form of 'Chhandobrahmanani O' of Panini, 'Brahminani' will be meaningless if you accept the

eclipse of the Brahmin by the word 'Chhand:', this statement is meaningless, so this statement is also not logical. Acharya Panini has given the title of 'Chhandas' to both the Mantra and the Brahmin. It is assumed that because the 'Chhandas' in this right, the commands, suffixes, vowels etc. are enacted, they are found in both of them. The work which was favored only in the part of the mantra, has given the term 'mantre' in the form and 'Brahmin' for those who were favored in Brahmin. It is also important to note that on the 'Chhand:', although the mantra-Brahminical Vedas are the conceptions of the Vedas, but sometimes they are also connoisseur of any one of these components. It is clarified in Mahabharata, Paschshahanik and Brahmsutra Shanbhasha that there is a tendency for communal words sometimes even for their organs. Use of 'Parypanchal, Uttarpanchal etc.'. Therefore, the word 'Chand' or 'Veda' in the scriptures are used only for the mantra, only Brahmin-part or both episodes. Brahmins are the lectures of mantras, so they can not be meditative - this statement is also incompatible. In the theory of science and jurisprudence, the subject matter of the Vedas has been done - law, economism, nomination and negation, all of which occur only in the Brahmins. In the Tattariya-Samhita of KrishnaJurveda, the Mantra and Brahmin are in the same form as well. It is also known here that the mastermind, Pantchali, has raised the idea that grammar should be used only by sources or interpretations of sources? It has been given the principle that interpretation of the formula is grammar. Similarly, the interpretation (Brahmin) -that Mantra is Vedas. Apart from this, the Brahmin-part does not lecture mantras only; But the law of egoistic deeds, freedom of speech, praise and freedom of science etc. Hence, the Vedvat of the Brahmin-part is absolutely unmanifest. Mantra-Brahminical Vedas are related to the three distinctions related to the tradition. In it the name of the exponent part of the ritual called 'Brahmin', the name of the antarakand part of worship is called 'Aranyak' and the name of the exponent part of the Gyanakaand is the Upanishad. The partition of Vedas has been mentioned in the Indian class that Rigyuju: Samay-Vertical Vedas were compiled together at the beginning of creation. Till the end of the Sat Yuga, Treta Yuga and Dwapar era, the study of the same Vedas continued till its end.

A few years before the end of the Dwapar era, Maharshi Vyas divides the divinity of the unifying Vedas from Brahmaparamra, by knowing the state of the future of the future of Kali Yuga, the wisdom, strength and deprivation of life. In these four divisions, they compile the useful mantras and actions of astray karma, in the name of Rigveda, the compilation of the useful mantras and actions of the sacrifice (internal materialization) of Yajurveda, in the name of Yajurveda, compilation of useful mantras and actions of the Krsna Karma In the name of Samveda and the compilation of the useful mantras and actions of the peaceful-nourishing desires (casteism) - in the name of Atharva Veda. In this division Bhagwati Shruti's word was given the basis only. It is known here that it is the 28th division of Lord Vishwaat in the Vaivaswat Manvantha, presently the current Vedic word, Maharishi Vyas. That is, according to mythological belief, a seventy-four chaturugi is a manvantar. Under the four quadrilateral, the special tenacity in the end of Dwaparuga: Four divisions of the unitary Vedas remain constant by the great Maharshi. This division is for the Yuga and Kali remains only till the end of the age. Currently this is the 28th Kali Yuga of the Vaivasvat called the Manvantar. Earlier, 27 Kaliyugs and 27 Vedas have been doing the work of Karta Vedavas (various names). This 28th edition of the Vedas has been made by Krishnadapayapan, son of Maharishi Parashar. Due to the division of Vedas, that Maharishi is known by the word 'Vedavas'. The four Vedas and their yajnaparkarta Vedas, the participant, Vyasopadhi-Vishuvi Maharishi Krishnadapayapan, distributed the division of Ved's Rigveda-Yajurveda, Samaveda and Atharvaveda to Yajna-Purpose; Because in the Indian thought, the motive of the Vedas has been to sacrifice the yagna and through its medium for all the glorious achievements. What is the mysterious form of Vedic yajna and the realization of the seeds by which the sages invented through the material sacrifice of this material sacrifice, this is a discreet subject. It is here to know that in every small (Ishti) and large (mon, fire-selection) yagna, there are four main rituals, the ascendants, ascendants and Brahma. In the big yajnas, three assistants of each one and sixteen become Ritwik, but they are assumed as three assistants under the same head. Among them, 'Aadvaryu', the Ritwik-Dattva-Devtaatagya

Yajurveda is constructed by Yajurveda. The rituals of Ritwik Yagya of Ritwik Yagya (the antipril mantras agya praise) and the other rituals of 'Jeeva' are performed by Rigveda and Ritwik Sotra (Gayay Mantras adhya Stuti) named 'Uzgata' and the rituals of their activities by Samveda. Fourth Ritwik Yagya called 'Brahma' Neutrality of actions and avoidance of peace and nurturing-abusive and ecstatic ecstasy - Supplementary action of Atharvaveda Ra is edited. Vedas-trilogy- Vedas are literally three by the words 'Sasha Triyev Vidya Tapasi', 'Triyi Vya Vidya', 'Iti Vastastrostriyi' etc., and in the past, Atharva Veda was recognized as the fourth Vedas - certain Imagine, but this idea is in contrast with the Indian tradition. Indian Acharyas of Vedas chatushani from the point of view of composition It has been targeted by intrigue and targeted it. There are three types of composition-style composition-style - prose, verse and anthem. From this point of view, the mantra associated with the footprint, called 'Rig'; They are called 'Sama' by being the lyrics, and the conflict-oriented (-Gadatic) Mantra 'Chajush' which is independent of the script and the Geeta. It is important here that the ritualistic mantra is the only meaning, therefore, it is only in the creation of Rigrupa (padetika) composition-style and thus there is the inexhaustibility of the Vedratri.

4 - General introduction of Vedic sages

1 Contribution of Maharishi Vyas

According to Hindu religion texts, Vyas or Vedavas were the artwork of Lord Narayana. Vyas ji's father's name was Parashar Rishi and mother's name was Satyavati. As soon as he was born he went to the forest and expressed his desire to do penance. Initially their mother Satyavati attempted to stop them, but in the end, after giving their word of returning to their mother, they ordered them to go forest. In each Dwapar era, Vishnu appears as Vyas and presents the Vedas' department. Thus twenty-eight times the Vedas were divided. Brahma Vedavya first became the first person, Prajapati in the second, Shukracharya in the third trance, and Jupiter was the fourth in the fourth. Similarly, twenty-

eight Vedas were received by Sun, Death, Indra, Dhananjay, Krishna, Dwapan Ashwaththama etc. This is an example of how the Vedas were partitioned from time to time. Krishna Dwivedi Vedavas taught four Vedas to the four disciples with the inspiration of Brahma-

Muni Pail to Jagdh, Vaishampayan to Yajurveda, Jammini Samaveda and Sumanth to Atharvaveda.

Diameter means. This title has been given to many ancient authors, but specially the title of Vedavadas is given to the Maharishi, who provided systematic form, which is called as 'Aasthaat' due to its existence. This name is also given to the founder of Mahabharata, the founder of Vaishnadshan and the administrator of the Puranas. All these people are called Vedavas. There is a difference of opinion among the scholars that they were all one person or different. Indian tradition considers them all the same person. Mahabharatkar was the son of Vyasa Rishi Parashar and Satyavati, they were colored and were produced in an island situated between Yamuna. Therefore, due to the colors, 'Krishna' due to the colors and birth place is called 'Dwaipayan'. His mother later married Shantanu, whom he had two sons, in which the great Chitrangad was killed in war and the little weird woman died childless. Krishna Dwepayan liked the life of religious and quiet, but on the request of the mother, he produced two sons by the two non-descendants of the strange queen by the rule of law, which were called Dhritrashtra and Pandu, among them the third Vidur also. There are eighteen diameters in the Puranas which are called the incarnations of Brahma or Vishnu, and are conceived to interpret and propagate Vedas in various ages on earth.

Neither Worldwide Trustworthy Trustee

Belief in the horoscope

Never trust that which is not believable, and do not trust even the one who is believable, because the fear generated by faith makes a human subterfuge.

- Vedavas (Mahabharat peacekeeping festival, 138

Superhuman power

Lord Vedavas was a supernatural power person. They were born within an island and Charitas was Shyam, hence they have a name Krishnadapayapan. Due to the expansion of Vedas, they are also called Badarayan because of staying in Vedvas and Badriwan. He also recited Mahabharata, eighteen Mahapuranas and Brahmsutra with the expansion of the Vedas. The scriptures have such belief that God Himself incarnated as Vyasa and expanded the Vedas. Hence, Vyasji is calculated in twenty-four incarnations of God. There is also a memorial memorial in them by the name of Vyas Smriti. Bhandari is indebted to Indian Hindu and Hindu culture. As long as Hindu society and Indian culture are alive in the world, Vyasji's name will remain immortal. Maharishi Vyas was a tri-color spectator. When Pandavas were residing in the town of Chikkala, then Vyasji came to see him. He told the Pandavas an account of Draupadi's ancestry and said, 'This girl has been created for you by the Creator, so you should go to Panchal city to join the Draupadi-Swayam.' He also told Maharaj Drupada to inspire Draupadi to marry the five Pandavas by telling the matter of Draupadi's ancestors.

Different names

Due to being born in the island of Yamuna, Vyas ji is also known as Badrayan Vyas for doing penance in Krishnadapayana and Badrivan. The knowledge of all the Vedas, Puranas, History and Parmatmatty, including limbs, was automatically acquired. Seeing the age of humans becoming impaired, they expanded the Vedas. That is why they became famous as Vedavas. With the power of Vedanta-philosophy, seeing the eternal Puranas being lost, Lord Krishnavapayapan studied eighteen myths. The Mahabharata written by them is called Pancham Vedas. In the form of Shrimad Bhagavat,

the essence of devotion made all human beings accessible to them and gave them the unique book of philosophy in the form of Brahmsutra.

In the Mahabharata

On the occasion of Rajsuya Yagya of Maharaj Yudhishtira, Vyasji came to know with his disciples. There he told Yudhishtir that 'Today, there will be a massacre of the Kshatriyas after thirteen years, in that you will be the excellence in the destruction of Duryodhana.' Even during the exile of the Pandavas, when Duryodhana was planning to kill them with the misery and advice of Shakuni, then Vyasji knew him with his divine vision. After reaching it immediately, he apprised the Kurus of this evil. Explaining to Dhritarashtra, he said, "You have taken away all the Pandavas in the gambling And did not do good by sending them the forest. Duryatan Duryodhana wants to kill the Pandavas. You stop your beloved son from this work, otherwise he will not be saved from death by the hands of the Pandavas. ' Bhagwan Vyas ji gave Sanjay a divine vision, with the help of war-vision, he got the ability to see God's personality and divine quadrilateral. He listened to Lord Shri Krishna's death speech in the battleground of Kurukshetra, without any other than Arjuna. Binomial syndrome: A bodily mentality. On the other hand, Nirvaldvam Nirvaldyam, a non-combatant Humans have two types of ailments - one physical and second mental. The origin of these two is dependent on each other, without the other one is not possible. Vedavis (Mahabharata, Shantiperv. 16.8) Once, when he lived in Dhritarashtra forest, Maharaj Yudhishtir went to meet him along with his family. Vyasji also came there. Dhritarashtra wanted to know what was the speed of the brave soldiers who died in the war of Mahabharata? He once prayed to Vyasji to visit his dead relatives. Upon praying Dhritarashtra, Vyasji stood in Gangaji with the influence of his supernatural power and appealed to the dead heroes in the war, to see all the relatives of Yudhistira, Kunti and Dhritarashtra. Upon hearing this wonderful account from Vaishampayana, in the mind of King Jemmejaya, there was a craving to see his father Maharaj examined. Vyasji was present there. He called

the Maharaj Parikshit to be there. Jainmayya took a bath for his father at the time of Yogyanta's daughter. Afterwards the Maharaj test went away from there. Sankhya Vyas Shudhittha Vyas, who is endowed with supernatural power and is in the footsteps of Maharishi Vyas, the creator of the Mahabharata, has done full support at the time of Pandavas. He gave Sanjay a divine vision, through which Sanjay also saw the Mahabharata's war direct, along with Shrikrishna's Mukharvind, he also heard the Shri Bhagwad Gita free. The power of Maharishi Vyas was supernatural. Once when they went to meet Dhritarashtra and Gandhari in the forest, then the family Yudhishtir was also present there. Dhritarashtra's son was very distraught from mourning. He expressed his desire to see his dead relatives and his relatives from Shri. On the orders of Maharishi Vyas, Dhritarashtra etc. reached Gangtat. Vyas ji entered the Ganges water and called the departed warriors. The battle started in the water-like noise At the same time, the two warriors from both sides came out with Bhishma and Drona. All dresses and vehicles were reversed. All were jealous and hostile to God. All of them met with their former relatives in the night and entered the Bhagirathi Ganga before sunrise and went to their divine people. Seeing this strange effect of Lord Vyas, Dhritarashtra was surprised and amazed. Lord Vyas is still immortal. By appearing periodically, these officers do their work by offering their visas to the men. Lord Adi Shankaracharya and Mandan Mishra had their visions. God is the eternal favor of Vedavas on mankind. The whole world is grateful to them. In the beginning, the Vedas were only one; There were many rewards in the same Vedas, which were called "Veda-Sutras"; Vedas describe the yajna-ritual; There are samples of singing and philanthropy has many chords. All these subjects remained the same Vedas and Tretayuga; In Dwaparug, Maharishi Krishnadavapayana split the Vedas into four parts. For this reason, Maharishi Krishnavadipayan started calling "Vedavas". In Sanskrit, the department is called "Vyas", so due to the diameter of Vedas, Krishnadapayan started calling "Vedavas". The palaces of Maharishi Vyas, Vaishampayan, Jamini and Sumantu- they were four disciples. Maharishi Vyas gave Pad to Rigveda, Vaishamyapan to Yajurved, Jamini Samved and Sumantu to teach Atharvaveda. 2 Vedic Rishi Pulast

Pulastya is considered to be one of six Manas sons of Brahma according to Hindu religious beliefs and texts. They are calculated in powerful Maharishas. They were married to Karmaj Prajapati's daughter Havirbhua. They are also told about the son-in-law of Vakra and Shankar of Sankhur. He had died after burning the Yajna of Daksh. In Vaivaswat, there was a rebirth of Pulstya with all the Manas sons of Brahma. Cursed apsaras once were performing penance on Pulastya Meru mountain, and curse repeatedly distressed nymphs that they will be pregnant, who will appear in front of them. Idvillia, the daughter of the king of Vaishali, unknowingly became pregnant before them. Later, he married Pulastya and gave birth to a son named 'Vishva'. Ravana was the son of Vishvva and grandson of Pulastya. Vishvaa lived on the banks of Narmada in western India. It is speculated that the residence of Pulastya has also been there. Pulistya is a devout man according to the elderly-yajnavalkya of the astrologer. Vishwaroop has quoted one of his verses in connection with body-wash. In a quote, 'Mitakshara' has said in a quote that in the Shraddha the Brahmin should eat Muni's food, Kshatriya and Vaishyas for meat and Shudra to eat honey. In relation to saints, Shraddha, Ashoka, Yeti-religion, atonement, 'Aparaka' has given many quotes from Pulastya. On the eighth and Shraddha, 'Smrmanchandrika' has mentioned the Pultivity. 'Danaratnakar' gave Deer Charter About the story, the citation is given. It is reported in the Puranas that Maharishi Angira is the son of Brahma Ji and in these qualities are similar to Brahma ji. They are also called Prajapati and they have also been identified in the seventy-four with Vashishth, Vishwamitra and Marichi etc. He has a special status for divine spiritual knowledge, yogal, tenacity and meditation. His wife, Durga Prajapati's daughter Smriti (reverend from Dantarshan), from which her descendants expanded. Their austerity and worship were so intense that their sharpness and impact increased much faster than fire. At that time Agnidew was also performing penance by staying in the water. When he saw that my penance and prestige were being despised in front of Tapopouli of Angura, they were sad and went to Angura and started saying, 'You are the first fire, I am the second fire due to being relatively low compared to your speed . My speed has faded in front of you, now I will not

say no fire. ' Then Maharshi Angira honored him with the task of delivering the gods to the Hav Also, in the form of a son, fire is made. Then Agni Dev became famous as son of Angura under the name of Jupiter. Soothi and Maharishi Samvart are also sons of these. Maharshi Angiri has a special glory. This is a devotee, a yogi, a saint and a great devotee. In her 'Angira-Smriti', beautiful education and education of Dharmacharan are rife. In the entire Rig Veda, there is no mention of Maharishi Angira and his descendants and disciples-tension as much as any other sage. It is the opinion of the scholars that the relation between Maharishi Angira and the Gostaniar is the seer of the Ninth Circle of the Rigveda. With the Ninth Circle, Angiras are the Seer of the saints, first, second, third, etc. of many congregations and of certain sutras. Of which Maharishi Kutas, Hiranyasupup, Saptugu, Nrindh, Shankpoot, Priyadha, Sankhusit, Vaibhav, Abvart, Angiras, Samvart and Havharthan are the main ones. The ninth division of Rigveda, which is affiliated in 114 Sukts, is known by the name of 'Pavan-Mandal'. Its shares are known as the devotional rituals. In these rituals, there is the glorious praise of Mon god, in which it has been said that the recitation of these devoted writers is the appointment of the deities. Maharishi Atri is a Vedic monk, a sage. The entire Rig Veda is divinely in ten congregations. The sages of the Mantras of each body are different. Among them, the seer of the fifth chamber of the Rigveda is Maharshi Atri. That is why this group is called 'Atreya Mandal'. There are 87 Sukta in this circle. Among them, Mahishi Atri expresses the magnificent praise of gods, fire, Indra, Marut, Vishwadev and Savita etc. in particular. The magnificent deeds of Indra and Agnidvita are described. Atri was the son of Brahma who was born from his eyes. These were the father of Som, who came from their eyes. He had married Anshuja, daughter of Kardam. The son of these two was Dattatreya. He taught Alurks, Prahlad etc. to the obscenity. When Bhishma fell on Shar-Shayya, at that time he went to see him. Examined when practicing prostitution, they went to see them. For son's pleasure, he had done penance with wife on the hill of Rishta. They had prayed for trinities, from which Dutt (Vishnu) Durvas (Shiva) and Som (Brahma) were born in the form of anthropomorphic trinity. He twice showed the Indra to steal the horse and ran away to Indra

and asked to kill. These were the monks of the Vaivasvat era. As a mantra, he had adopted Uttanapada as his son. He had a daughter named Brahnavady. When Parshuram was in meditation, he went to him at that time. He worshiped the ancestors by Shraddha and liberated Monk from the disease of monkey. When he was appointed by Brahma to create the creation of the universe, he did it till 'Anutam', when Shiva met him. He had done the work of Mon Raj's rajuya yagna. He worshiped Shiva for the destruction of Tripura. Ram Atri's ashram was also done at the time of making a veneer in Vedic Manterrakarta Puranas, and the beautiful character of the lofty character has been described. According to the descriptions there, Maharishi Atri is the son of Brahma ji and he got inferred from his eye parts. Maharishi Atri is a figure in the seventeenth century. They are also said to be 'Prajapati'. Maharishi Atri's wife is Anusuya, who is the daughter of Kardam Prajapati and Devuhati. Goddess Anusu is full of idealism and great Divyaateja. Maharishi Atri, where are the formulas of knowledge, penance, virtue, devotion and mantrasakti; At the same time, the goddess Anusuya Parthivarta is the statue of Dharma and Shil. Lord Shri Ram throws himself on his ashram to make his devotees Maharishi Atri and devi disciple of Devasu successful. Mata Anusuya gave a sermon to the Goddess Sita to give the sermon. He raised the dead husband of Shaivite Brahmin on the strength of his patriarch and welfare of the world by instilling the obstructed sun. The name of Goddess Anasuya is of great importance. Anusuya is the name of Dada-Darshan - also in the qualities of fault-wisdom and which is devoid of these disorders, that is 'Anusuya'. Similarly, Maharshi Atri is also 'A + Tri', that is, the past is the three qualities (sattva, rajas, tamas) - are multiplied. In this way Maharishi Atri-couple and Vidya lived in Tapovan of Chitrakoot while performing their nominal life. Atri Won A holy stream of Bhagirathi Ganga entered the Chitrakoot and became famous as 'Mandakini' from the Tapopala of Anusuya. At the beginning of creation, when Brahmaji ordered the couple to perform the creation, they took shelter of ascetic, not oriented towards them. Brahma, Vishnu, Mahesh, pleased with his austerities, appeared to them and accepted the couple's request on the couple's request. Due to the austerity of Atri-couple and happiness of the

Trinity, Mahayogi Dattatreya, from the part of Vishnu, came in the form of the son of Mahmuni Atri and Devi Anusuya from the part of the moon and Shankar from the part of Brahma. The above-mentioned reports in the Vedas do not come as well, sometimes there are differences in names. In Rig Veda it has been called 'Atri: Sankhya:'. In the Vedas it is a clear description that Maharishi Atri was blessed with the blessings of the Ashwini Kumaras. Once these were the sadhalas, the demons picked them up and put them in the Saktwar Yantra and tried to burn them by setting fire to them, but Atri did not have any knowledge of it. At that time Ashwini Kumar came there and saved them. This story has appeared in the 51st and 112th Sukta of the first division of Rigveda. The ritual of the long ascetic of Maharishi Atri has been described in the Tenth Circle of Rigveda and it is said that while doing yajna and asceticism, when Atri was old, Ashwini Kumar gave them new age. In the fifth chamber of the Rig Veda, there is a story of many sons named Atri, Vasuu, Saptavdhri, who have been a visionary sage of many mantras. Similarly, Atri's Gotraj is the Seer of many Mantras of the Rig Veda. The 'Kalyan Sukta' of the Atreya Mandal of the Rig Veda is 'Swasti-Sukta', the Rigveda, we have attained only through the Ritambhara Pragya of Maharishi Atri, it is called 'Kalyan-Sukta', 'Mangal-Sukta' and 'Sukta' is also called. Even today, every demanding work, auspicious time and worship, happiness in the rituals, welfare-acquisition, acceleration, blessings of God-achieving and destruction of idols is read. This demand has been prayed for Ashwini, Bhag, Aditi, Pusha, Dawaa, Prithivi, Jupati, Aditya, Vaishvanar, Savita and Mitra Varun and gods of the Sun and Moon for the sake of life. This establishes the sublime feeling of Maharishi Atri and the feeling of folk welfare. In the same way, Maharshi Atri has also prayed to Savita Dev in the fullness of the Mandal that, 'O Savita Dev! You should remove all our sorrows from the evils, remove grieving and make us available to those who are well-being, beneficial.' It is thus obvious that the feeling of Maharishi Atri was very welfare and there was existence of renunciation, austerity, defecation, satisfaction, unrest, unrest and global welfare. On one hand, while they appeared Vedic Rishras, on the other hand, they have motivated their subjects to be morally and spiritually inclined towards a better

life and have instructed duty-duty. These preachers have been inducted into the Atreya Dharmashastra which they have created. There they have described the greatness of the Vedas' sutras and mantras. The sixth chapter of Atrism is ruled in the glory of the Vedantras. There is a mention of the mantra of mahantra, Sun God, 'Jadu', 'Jatveda', 'Mantra', 'Rukmani Rishcha', 'Rasrudriya', 'Gokta', 'Ashv-Sukta' and 'Indra-Sukta' etc. It also makes it clear that there was a strong allegiance to Maharishi Atri's Vedas. Maharishi Atri says that all the sins of Vedic mantras are destroyed by the chanting of rights. The lesson becomes pure, it becomes the birth knowledge - the caste-memory is attained and the one who wants it receives it. In the last 9th chapter of his memory, Maharshi Atri has said very beautifully and said that if a God is remembered as hostile to Shishupala son of Dhamghosh, then there is no doubt in his salvation; Then, if you are assumed to accept Bhagavad-ash from an exhaustion, then what is the suspicion in the ultimate welfare? In this way, Maharshi Atri has told the same thing in his manifesto, in his Dharmasutras or from his own good conduct, that a person should perform rituals of good deeds only. Aditi is the Sanskrit word meaning 'infinite'. Daksha was the daughter of Prajapati and Kashyap was married to Shishi. Aditi has been called 'Dev mata'. Friends - Varun, Aditya, Rudra, Indra etc. These children have been told. From a modern point of view, they are perceived by the space in which all Aditya travels. In the Vedic age of mythology, mythology is considered as the mother of several deities, including Vishnu, Vishnu, in the form of a human form of infinite or infinite, and the mother of the group of gods named Aditya. Aditi provides the sky, adhere to all the organisms and nourishes the earth. Aditi is called Aditi in Vedic language, know the Sun by the name of Aditya. In this form they are sometimes shown as a cow. Aditi's son is usually given the number 12 of his son Aditya. (Those who know Aditya as God who know as twelve months) Varuna is the chief among them. And in the same way they are considered to be the protector of the Sevi (Divine category). In one verse, his name is Varun, minTrim Aryaman, Daksh, Bhag and Vargas have been reported. Many of these times are removed from the dak and indra, the suratri (sun) and the dharata are included. Occasionally, all the Gods are involved

in the broader meaning of this word. Where number of habitations is considered 12, they are connected to the 12 solar months of the year. Aditya as the singular, the sun has a name. In the Vedas, Aditi has been described as limitless in the Vedas. The Puran tells the story of the sky, air, mother, father, omnipotence, all human, ghost, present, and future only to Aditi. Kashyap was blessed with two wives- Aditi and Diti. From the womb of Aditi, demons and demons were born from the womb of God and Diti. Sri Krishna's mother Devaki is said to be 'Avatar of Aditi'. Sati was the wife of Maharishi Atri, the disciple. The place of Anusuya is very high in Sati-Sadhvi Nariyan of India. He was born in an elite family. Brahma ji's Manas son received the supreme ascetic Maharishi Atri as her husband. With his constant service and love, he won the heart of Maharishi Atri. Atri Muni's wife was one of the twenty four girls of Daksha Prajapati. They pleased Brahma, Vishnu and Mahesh with austerity, and this Trinity became their son by the name of Som, Dattatreya and Durvasa respectively. Anusuya Pithivrat is famous for religion. In the exile, when Ram, Sita and Lakshman reached Maharshi Atri's ashram in Chitrakoot, then Anusuya taught Sita to the religion of Parivartta. The story is God has to increase the success of his devotees, then they make different types of lilies. Shri Lakshmi ji, Shri Sati ji and Shri Saraswati were very proud of their duality. Sati Anusuya asked him- Munio! What crime have I committed, which people are not accepting the worship done by me? Munis said- Goddess! If you do our hospitality without clothes, then we will take a beggar in your house. Hearing this, Sati Anusuya fell into contemplation. They looked after meditation and all the mystery came to their understanding. To destroy the horrors of the three women, God inspired Narad ji's mind. As such, they reached Sri Lakshmi ji. Seeing Narad ji, Lakshmi ji's face-lotus blossomed. Lakshmi ji said, 'Come, Narada! You came so many days later. Say, what is the situation? ' Narad ji said, 'Mother! What should I say, nothing is worth telling. Now the times I went towards the rotating chitrakoot. There I reached Maharshi Atri's ashram. Mother! I became very grateful to see Maharishi's wife, Anusuya ji. In all the three worlds there is nobody like her. ' Lakshmi ji liked this thing very badly They asked- 'Nairad! Is she more intelligent than me? ' Narada ji said, 'Mother!' Not only you,

in any of the three worlds, no woman is in any count compared to Sati. In the same way, Devshi Narada went to Sati and Saraswati, and in her mind burnt the fire of envy against Sati. In the end, all the three ladies forced themselves to take the test of the virtue of Sati Anusu by persisting with the Trinity. Brahma, Vishnu and Mahesh Maharishi reached Atri's ashram. All of the three gods were in love. At that time, Maharishi Atri was not at his ashram Sati Anusuya of Tridevas, who came as a guest, wanted to welcome, but the Tridevas rejected it. Trideva became a baby Sati Anusuya asked him- 'Munio! What crime have I committed, which people are not accepting the worship done by me? Munis said - Goddess! If you do our hospitality without clothes, then we will take a beggar here. ' Hearing this, Sati Anusuya fell into contemplation. They looked after meditation and all the mystery came to their understanding. They will say - 'I will make you hospitalized by being naked. If I am a true masterpiece and I have never thought of any man-at-a-kind person, then you should become three children of six-six months. ' It was said of paternalism that Trideva became a child of six months. Mother Anusuya got herself breast-fed and breastfed her and put them in play for them. In this way Tridev Mata of Anusuya became the prisoner of Vatsalya Prem. Here, when all the three ladies saw that our husband did not come then they became anxious. After all the three went to Chitrakoot to find their husbands. Incidentally, he met Narad ji. The three goddesses asked them for the location of their husbands. Narad said that those people are playing as a child in the ashram. The Tridevas asked Anusuya ji to enter the ashram. Anusuya ji asked him about his introduction. The triadvis said, 'Mother! We are your daughters-in-law. You forgive us and return our husbands. ' Anusuya's heart became fluid. They sprinkled water on children and gave them pre-formation and finally worshiped those three sons. Tridevas pleased with their parts and gave a boon to Anusuya to appear in the form of a son. Converting was the pratapi king of Hastinapur. They were descendants of King Ajmer. The battle of Sudas was fought, which some scholars consider to be 'Dasharajya war' mentioned in Rig Veda. During the time of King Sudas, there was a proper expansion of the state of Panchal. Later, the son of the clan, Kuru, increased the power

and brought the Panchal kingdom under his control, from that time the state was jointly called 'Kuru-Panchal'. Introduction According to Hindu religious texts 'Mahabharata', there was a pratapi king in Hastinapur, whose name was cemented. Svar He was a worshiper of the Vedas and a worshiper of the sun. As long as he did not worship the Sun God, even a sip of water did not descend under the throat.

Visit to Tapti One day, on a snow climbed, on the snow mountain, with a bow and arrow, was traveling for the hunting, then she saw an extremely beautiful maiden. The maiden was so beautiful that the cloak became enclosed on it. He went to him and said, "Tanchangi, who are you? Are you a goddess, a Gandharva or a kennari? Seeing you, my mind became restless and disturbed. Will you marry Gandharva with me? I am the emperor, you are happy in every way I'll keep it. " The young woman saw a momentous collection and then she disappeared. The conclusion became very distraught after the woman became invisible. By throwing the bow and arrow he began to moan like maniacs. After her lament the maiden appeared again. She said looking at the cover- "Rajan, I am angered by myself, but I am in control of my father's command. I am the younger daughter of Sun God, my name is Tapti. As long as my father will not command me You can not marry with me. If you have to get me, then please my father. " The young woman disappears again after her statement. The clamor began to moan again. He fell unconscious and cried furiously to Tapti and fell unconscious. He came to his senses and remembered the things told by Tapti and he kept thinking that he would worship Lord Surya to get Tapti. At the same place, Surya Dev worshiped the worship of Sun God. Slowly the years have passed, the recitation continues. In the end, the idea of taking the examinations of the sun in the mind of the sun was born. At night, the closing eyes were seated with meditation. There was silence all around. Only then did anyone hear the voice in his ears- "Samparna, you are attached here in the state of tapa. Your capital is burning in fire." The closing is sitting quietly in its place. There was no grief even in his mind. Again in his ears the second voice echo- "The cessation, all the people of your family died in fire." But still the Himalaya was firmly seated in its place. In his ears again he had a vocal voice for the third time -

"Sovereignty, your people are being consumed by burning in the fire of famine. People are thawing after listening to your name." Yet he was firmly in the state of penance. At his firmness, the sun rose pleased and he appeared and said, "Sage, I am enchanted on your perseverance. Speak, what do you want?" The translation said, "God, I do not want anything other than your daughter Tapti. Please give me strength by giving me Tapti." Sun Deva replied in the expression of happiness; With the birth of Kuru, his wife Tapti stayed in the beautiful area of the same state and forgot his subjects and the state in the colorful colors. There was a gruesome famine in the state of the cessation and as soon as the Sun God had said, it started to happen. The minister of the cabinet discovered his king and told him the whole state of the state. The minister has wisely brought the closing out of the utopaal and realized the responsibility of his state. Hearing the minister's words, the heart of the converge was shaken and he started to realize that I became attached to a woman and left my people and the state. The clerk said: "The minister, I am grateful to you, you did me a great job." Convergence reached its capital with Tapti. When it reached its capital, it was raining heavily. The dry earth covered with greenery. Famine is gone. The people started living with pleasure and peace. He began worshiping the Lord as Goddess and Goddess Tapti as Goddess. 'Kuru' was born from cessation and tapti. 3 Vedic Rishi Maharishthi August Maharshi was the Vedic philosopher. These were Vaishhish Muni's older brother. His birth was Shravan Shukla Panchami in Kashi. This place is currently famous by the name of Augustyakund. Agastya's wife Lopamudra Vidarbha was the princess of the country. Agastya is considered to be one of the superiors. At the request of the gods, he left Kashi and traveled to the south and later settled there. The sacred character of Mahamuni Agastya, the idol of Brahmateja, is very noble and divine. Their description has come in the Vedas. The statement of Rigveda is that the ablution of the Vedas, a friend and Varun, was engrossed in a divine yagya kalash and divine progression from the middle part of the same quill: The rich Maharishi Agastya was born - "Sessions are going to be impoverished, Nimobhi: Kumbhe Seth: Sisichitu: Akamam. Toto is the mind, the middle heart is known as God. " Here, it is said in a special form that it is a line of science

that is known by the name of Kumbha. In this way all the male and female men were born at the beginning of the first horoscope. Here Aquarius means a scientific experiment which is something from the test tube. The quality is high quality. There is no history of any kind in the Vedas. There is subtle science in every mantra of the Vedas. The meaning of the Vedas' mantras comes from three types. All the objects have been named on the basis of the words of physical, divine and spiritual Vedas. In the commentary of this loan, Acharya Sain has written: "Totu Vasativrat Kumbha Madhyad Agostyo Shamimaraman Udayaap Pradurbabhov." Tatta and Kubhadashthamapyashishin Jatamahu: " In this way Agastya and Maharishi Vasishtha were born from Aquarius. Urvashi was also included in a yagya session (lack of knowledge and lack of meaning due to lack of knowledge. Nirvash has been done in Vedic Vyavastha also, and Varma Varuna is the electrified rays emanating from the Sun, which we all know as AC and DC, it is called the power of Shakti, from these is the life on the earth. It has been made as irrelevant; there are many scientific information behind the story of many such Puranas. If the friend Varun looked at him, he became so attached that he did not stop his semen. Aye. Urvashi scumbled the satirical grin. Friend Varun is very ashamed. The location of Aquarius, Water and Aquarius, all were very sacred. In the interval of yagya, in the Kumbha, the ejaculate semen (also called energy or energy) is due to the birth of a fishery in Agasthya, Venus in the place and Zak (due to the biological process in the genes). Urvashi was considered as the mother of all three. In the Puranas, it is said that the wife of Maharishi Agastya (Pulastya) is the great patriarcha and teacher of Sri Vidya, who is well known as 'Lopamudra'. In the auspices, the Goddess Sadhana of these couple has been described in detail. Maharishi was Agastya Maheja and Methapa Rishi. Dreading the atrocities of the seaside monsters, the deities went to their shelter and said their grief. The result was that all the sea drank, so that all monsters were destroyed. Similarly, they stopped the rishis and the rishis by the evil demons named Ilval and Vaapati, and the great welfare of the people happened. (Here it was possible that the waters of Salamander water were supplied through scientific methods for some time, because at that time since August this year it was

done, so much so that Salamander's expanse was not on the ground. The Desert of the same part was of Sampradar, but all the land was covered with snow and it was also in very harsh conditions which was not melting even though the water was getting solid from Tibraata. The demons who had demons in nature had so many scientific facilities that lived inside the Samandar and used to invoke the Gods, who had become much disturbed by the gods. By their insistence, the August sage ended their terror by drying the water. As it was at one time that the governments of America and England were so much troubled by the Germans and Japan, at the same time, they gave Ainstein an asylum to himself and a lot of atom. By making small bombs and making peace to Japan, today it is a very dangerous bomb, by increasing its strength, it can warm up the salamander water.) Many such unimaginable deeds, Maharishi Agastya, made it easy with his mantra power. And welfare of people. Lord Shriram used to visit his ashram during his reinstatement. God has blessed his sage-life. The love of devotion Mahamuni Suitakshan was the disciple of Agastya. He composed many texts such as Agastya Samhita etc., which is great relevance for the Tantric seekers. This August saint who came to Ram, he was there who had dried Samangar, who had interviewed the Vedas' Mantra, such a sage became his name that the tradition has come as far as diameter, ancient, fire, aditya, angira, wind, bridge, And so on. The most important thing is that Maharishi Agasthya had appeared in the form of a number of different things from his penance, so this mantra is called a seer of the seer. Many mantras of Rig Veda are visible by them. Sage Maharishi Agastya ji, the seer from 165 Sukta to 191 of the first board of Rig Veda. In addition, the sons of their sons, the stalwart and determined, the Buddha is also the visionary sage of the 25th and 26th Sukta of Nava Mandal. Maharishi Agastya and Lopamudra are still venerated and vandals, they are present in the constellation of the constellation. In these places of worship, worship is worshiped in couple of places. Samundra Pan Illwah of Mahishi Agastya and Vantapi Vaishampayan ji - Jemmejaya! Afterwards, Kuntimandan king Yudhishtir, who gave abundant dakshina, departed from Gaya and went to Agasthyavram and lived in Durjai Manimati town. At the same time, the great King Yudhishtira in the

speakers asked Maharishi Lomash- "Brahman, Agastya had destroyed the speech here, what was the effect of the monster that destroyed humans, and how the rage was born in the mind of Mahatma Agastya?" Lomash ji said - Pandumandan! It was an old time, in the Manimati town, there was a monster named Ilval who was the younger brother of Vapi. One day, Ditinand Ilval said to a ascetic Brahmin- "God, give me a son who is as mighty as Indra." Those Brahmin gods did not give Elvali a son like Indra. From this, he became very angry on those Brahmin gods. Rajan! From then on, the Evil monster filled the anger and started killing the Brahmins. He used to make the elusive his goat goat from Bhai Bhati to Maya. The speech was also able to take the form as desired! So he would have become a goat and goat for a moment. Then the calf rosy and roasting that sheep or goat and feeding any Brahmin. After this, he wanted to kill the Brahmin. It was the power in Ilval that whenever he called the creature that went to Yalam, he used to take his name, he would take the body again and start living. By making goat goat that day, Ilval ritualized his meat and after feeding those flesh to Brahmin, he again called his brother. Rajan! Upon hearing the loud voice spoken by Elvail, she came out laughing and tearing the ribs of that Brahmin, the most elusive Brahmin Shatru Balwan Mahadatti Samanthi. Rajan! In this way, the evil heart, the evil monsters, repeatedly feeding the Brahmins By doing taxing their violence by their brother. Marriage once Agastya Muni was going somewhere. They saw their ancestors at one place, who were hanging down in a pit. Then Agasya asked with those hanging herds- "You guys are hanging down here by trembling." Listening to this, those Vedic pastors replied, "We are experiencing this misery due to the possibility of the elimination of the child tradition." After seeing the plight of his ancestors, Agastya Muni decided to get married. Agastya composed an infinite baby and at the same time Vidarbha-Naresh was absorbed in doing penance meditation for obtaining children. The baby I have created will be born as the daughter of this monarch. After six months, the queen gave birth to a girl. There was no place for the king's happiness. Brahmin best! My austerity was successful. I have got a daughter and a gem. Seeing the beauty of the girl, Brahmagnan remained enchanted. This girl

became famous as Lopamudra. Lopamudra grew up as a unique and beautiful character. Agastya Muni approached the king and he said that I want to marry your daughter. The king drowned in anxiety after hearing this. At the same time, Lopamudra came to the king and said, "Father, why did you get in the dilemma? I am presenting to marry a husband." The marriage of Lopamudra and Agastya Muni was completed. After marriage, Agastya Muni said to Lopamudra: "Do not decorate your political clothes to the sage and wife, abandon them." Lopamudra said, "O command, master! From now on I will bear bark, skin and velvet." After some time Lopamudra said, "Swami is a wish." Sage said - "Say, what is your wish?" Lopamudra said, "We are the householders, it will not be a crime to be rich with wealth for us. Lord, I want to be in the same way as I used to live with my father's house." Sage said, "Well, I go to get wealth. You wait here for me." Agastya walked I will go to King Shrutva. They say, they are very rich. When Agastya reached the court of Shrutva, then Maharaj Shrutva asked, "Mahatmavan, tell me what should I serve you?" Agastya said, "I have come to ask you for some money, give me money according to your strength." The king said - "There is no extra money to give to me, but whatever is there, you can take it as you wish." Agastya sage was polite. If I take anything from this king, then others will have to be deprived of him. He said to Shrutava- "I can not take anything from you. Come, let us go to the king's colony." But Raza Brihadastha did not even have enough money to pay. Rishi Agastya said, "Probably, King Tradasudyu can help me out. Come, let us all go to him." But when the people reached the place of King Trishadasu, King Trishadasu was unable to give money to them. The three kings started looking at each other's face. In the end, he said in concerted voice - "There is an evil named Ilval, who has immense wealth. Come, let us go to him." Ilav was the great monster. He also had a brother named Nachti. Both of them hated the Brahmins and they took the resolution of the killing of the Brahmins. When Agastya reached the kingdom of Illaw with three kings, he was sitting ready to welcome them. As soon as he reached there, he said, "Come, you are welcome. I have prepared a special meal for you." The three kings feared. We should caution Agastya Muni. When he told the sage, the sage said, "Do not worry,

nothing will spoil me." Agastya started the meal. Truly such a tasty meal was found for the first time. When Rishi Agastya assumed the last Kaur, Ilval gave voice to the voices. Come out the voices. Illawal grew mad by the anger. Agastya said, "How can he come out now? I have eaten it and it is digested." Ilval accepted his defeat. He told Agastya- "What purpose did you come from? What can I serve you?" Agastya said, "We know that you are very rich, these kings and I want wealth, and give us whatever you can without depriving others." Illwell kept quiet for a moment. Then he said - "I will sing ten or ten thousand rupees for every king and give as many seals and give twenty thousand thousand to the Agastya sage and will give as many seals as well, apart from this, I will also offer my gold chariot and horse in their service. You accept all these things. " The horses of the elv run on the earth in velocity. The people reached the ashram of Rishi Agastya in a moment. Now the kings requested the sage to go to Agastya and the sage ordered them to go. After going to those people, Rishi Agastya went to Lopamudra and said that "I brought the Lopamudra which you wanted, now we will live your life according to your wishes." Lopamudra gave birth to a son many years later. Thus the sage Agastya completed the promise given to his ancestors. 4- The mention of Vedic sage Angiras Angiras or the Angiras, from the Vedas to the various Puranas, is estimated that this is not the name of many people. They are said to be the seer of many Mantras of Rig Veda. This is also the view of Angiras Kalpas from the five ideas of Atharva Veda. So they have a name or a name. According to a mention, Agni was also the first to generate Angira. First and verse The knower has also been told. It is also mentioned that, before these men were in the vagina, which later became the deity. The words of Atharvaveda, Vaishnav sampradaya, Gita karmic curiosity, Charvak Darshan, Brihadaranyakopanishad, Bhrigu, Chandogya Upanishad, Ribhugan and Rashtragutas were originally created from the same metal, by which they originated from fire and the daughter of Agni (daughter of fire) Is believed to be pregnant. By mutation, their origins are believed to originate from Brahma's face. Shraddha, Shiva, Anupapa Marichi, and Daksh's memory, Swadha and daughters of Sati are considered to be wives, but in the cosmos and air

puranas, Anupapa Marichi, Swarad Kardami and Parya Humana are said to be the wives of Atharvana. Their meaning is also due to the introduction of Atharva Veda. According to Manusmriti, it is also a story in Manusmriti that a sage called Angirus had become very knowledgeable in a small state; So his uncle-mama and older old grandsons started studying with him. One day, while teaching the lesson, Anangiras said that the son's son had a knowledgeable environment. Just after listening to this, all the elderly became red with anger and said that this boy has grown up! In order to give proper punishment to them, they complained to the gods. The gods heard both sides and decided that 'whatever Angangas told you, this is justice'. The reason for this is that: - Nine older people are more likely to lose weight. Youthfulness: God: Vitaviran Videu .. 'No man can be said to be old when head hair is white; Devgan is called an old man who is also knowledgeable even when he is young. Swayambhuva Manvant Swayambhuv is said to have been born from the head of Brahma in the Mantarvand. Daksha Prajapati had married her daughter Smriti. In Vaivaswat Maanvant, this was born from the boon of Shankar and Agni raised them like his son. Saksi and Swadha were the daughters of Daksha Prajapati's daughter in the Visakhapatnam. In the context of the theft of Simantak Mani in Bhagwat, it has also been mentioned that he met Shri Krishna. Bhishma, who fell on Shar-Shaya, went with his disciples also for his patronage. Smritikars have mentioned the theology of Angiras. In the Mahabharata, the mention of 'Angiras Smriti' is mentioned. In Upanishad they are described as the eldest son of Brahma, who attained Brahma prakruti. Shanak had introduced him to two forms of education (knowledge of Vedas, grammar etc.) and apra (knowledge of the alphabet). Thus, the mention of one name from the Rig Veda to the Puranas proves that this name had either a lineage or a cushion. The total of which Bhardwaj and Gautam were also known as 'ignite'. The ancient name of Jivasar Atharva Veda is Atharvaniaras. The names of his sons are Havishat, Taththa, Jupiter, Briyatkirti, Brijjyoti, Brihadrabhman Brihtantra; The names of the seven daughters of Pandora, Ragga (Raka), Sini Vaali, Archeshmati (Havishmati), Mahishmati, Mahamati and Ekaneka (kahu) are mentioned, and have been mentioned as greatrums, Markandeye and Samvart. All

of the above mentioned superlatives by Neelkanth's suggestion are all adjectives of Jupiter. Soul, Age, Season, Cognituous, Efficient, Suppression, Prana, Sadhu, Satya and Havishman etc. have been named as the sons of Angiras of Angiras. According to Bhagwat, he had created a Brahminopam son from a displaced Kshatriya named Rathheer. There is also mention of non-verbal theology in Yajnavalkya's memory. Anagiri Shruti made of Angira is mentioned in the Mahabharata. Many saints of Rig Veda are the Rishi Angira. 5 - Vedic Rishi Manu Maharaj Manu, who was a Dharmashastra, to teach Dharmacharan after religious texts, Adipurush Swabhubu Manu wrote the memory which is known as Manusmriti. These were among the Manas sons of Brahma who were married to Shatruupa from the right part of the Brahma. Uttanapada whose house was in the pole, he had a son. Priyavrat, the eldest son of Manu Swayambhuva, is considered the first Kshatriya of the Earth. According to 'Swayambhuva Shastra' written by them, the son and daughter have equal right in their father's property. He is considered the teacher of theology and the professor Manu is the master of economics. Manusmriti linked Sanatan Dharma to the code of conduct. Introduction Shatruupa, a daughter of Ayonaj, was born on the religion of the Creator named Apava. Apav (who later called Swayambhuva Manu) created Shashruupa as his wife after composing the people. His son's name became heroic. Veer married Prajapati Kardam's daughter Kama and gave birth to two sons- (1) Priyavrat and (2) Uttanapad. In the elaborate race of Manu, only Dhruv, Van, etc. Mann was very rude to Wayne because he was ill-disposed. Munis churned his right hand, which led to the birth of King Pradyu. He was the first in the Rajsuya Yajna kings. With the desire to give livelihood to the people, he could start exploiting food and milk from the earth. Together, the monsters, the ancestors, the gods, apsara, the snake etc. all took this action. In time, he had two sons, Anthansa and Patin. By intermination, Shindhinii gave birth to Havarcharan. Gharshana gave birth to six sons - Ancient India, Venus, Gay, Krishna, Braj and Ajin. In ancient times, he married the sea-girl Savarna in a severe persecution. He had ten sons who followed the same religion. They were known by the name of Pacheta. Brahma was anxious. 'Maybe god It does

not want that the creation of the universe, otherwise, after so many efforts, I am unable to expand the universe. When he thinks of this, his body is called 'A'. So, both parts are called body. One of them was manu (man), the other was Shatarupa (female). Swayambhuva Manu received five children from Shatrupa: two sons - Priyavrat, Uttanapada and three daughters - Aakuti, Devuoti and Maternity. Manu asked Brahma, what place do they consider right for the residence of the people? Brahma started contemplation, so Vishnu (twelve) did the task of bringing the earth immersed in water. Manu has been mentioned in the form of Rigveda since the beginning of the creation of the human creation and as the father-father of all human beings. They are also called 'Adipurush'. Initially, the existence of Manu and Yama was integral. Manu later considered living humans and Yama in other people, as the ancient people of dead humans. According to Sathapatha Brahmin, a fish had spoken of Manu as a catastrophe, and later it created creation. Elsewhere, these are the sons of Virat, who created the Creator. Matsya considers Puran Manu as the author of 'Manusmriti' and a scripture promoter. According to the Puranas, Manu has been fourteen. Manu is considered a historical figure in Vedic codes. This was the first human to be the father of mankind and the paths of mankind in all the fields are accepted. Nayak Manu is the story of the Vedic Carpet Jalapallavan. Manu is the son of Vivasvan [5] or Vaivaswat [6], Vivasant (Sun); Sawrani (the descendant of the surna) and the co-generation [7] descendant of the clan) is called. The first name is legendary, while the other names are historical. Savarni is called King of Ludwig Turvasu, but this belief is doubtful. In Puranas, Manu is said to be a teacher of mankind and located in every manvantar. He is the knower of caste's duties (religion). Bhagavad Gita (10.6) also mentions humans. Many mentions named Manu appear to be a name rather than a name. It seems to be the same from Manu's original mind (meditation). Medhatithi, who is a commentator of Manusmriti, Manu is called the title of that person, whose name is Prajapati. He was a known figure of religion and taught his teachings to mankind. Thus it is known that Manu is a title. Manichit 'Human theology' is considered primitive and main scripture in Indian theology. In the ancient texts where the incarnations

of human scriptures have come, they are in formulas and do not meet the verses of prevalent Manusmriti. He has not seen the Sutradanth 'human theology' yet. Can believe the current Manusmriti based on those same basic formulas. It is considered primitive in all the present memory.

5 - Vedic greatest of humankind

Nishad was a king named Nal, son of Veersena in the country. nal was very beautiful and talented. He was also very skillful in all kinds of weaponry. He also had a little interest in playing yoga. In those days, a king named Bhimak used to rule the country. They were all the same as the tap. He pleased Daman Rishi and got four children from his boon - three sons and one daughter. The names of the sons were Dum, Danta and Daman's daughter's name was Daimanti. Dameanti was similar to Lakshmi. Had big eyes At that time no daughter was so transformed into gods and goddesses.

In those days, how many people would come in that country and the King Nal had praised the qualities of greatness? One day King Nal saw some swan in his palace garden they caught a laugh. Hans said, "If you leave me, then we will go to Dampanti and describe your qualities so that he will definitely take you on." All of them went to the princess Daimanti to fly the goose. Dementia was very pleased to see them Running to catch swan ran. The giant who runs along with the swan the same Swan speaks out - Rani Daimanti Nishad is the king of a nation called Nalad. That king is very beautiful there is no other beautiful person in humans. He believes that Sakesh is the form of Kamadeva. If you become his wife then both your birth and form will be successful. She is as beautiful as Ashwani Kumar. There is no other beautiful person in humans. Just as you are a gem in women, tap men likewise have Bhushan. The pair of both of you is very beautiful. Daimanti said, "Swan, you talk like this with a tap. Hans returned and delivered the message to King Null. By listening to the story of King Nal from the mouth of Dhamanti Hans, he began to love them. His attachment grew so much that he kept meditating on them day and

night. The body became foggy and lean. They started looking weak. The friends requested the king to know the feelings of Dementi, that your daughter has become sick. The king considered a lot and finally reached the decision that my daughter has become married. Daimanti's father sent an inviting letter to the king of all the countries for the self and informed. The kings of all the countries began to get there with chariots of horses and horses. All Gods from Narada and Mountains also got news of Daimanti Swayamvar. Indra and all the ombudsmen also accompanied their vehicles. Raja Nal also received the message and he also came there from Dementi to Swayamvar. Seeing the form of tap, Indra raised his plane on the way and descending down said that King Nal is very truthful.

You become the messenger of the people. Null promised and said that. Then asked who are you, Indra said that we are Gods. We have come here for greatness. As you become our envoy, go to great fortune and say that Indra, Varuna, Agra and Yama Deva come to you and want to marry you. Of these, you should accept that god as your husband.

Nal added both hands and said that Devraj there is only one sponsorship of you and me to go there. So you sent me an angel there and it is not proper. How can a person leave a desire to get her as a wife, and how can she say such a thing by going to him? You guys, please forgive me in this matter. Gods said, tap you have promised before us that I will do your work. Now do not break the pledge. Get away there immediately Nal said - How can I go and stay in the palace constantly? And the princess said that with the command of Indra, Nal entered the Rajmahal with no barrier. Dementia and her friends also became enchanted by seeing him and being ashamed could not speak anything. You look beautiful and innocent in seeing. Why did not the gatekeepers see you at first coming here? My father punishes very hard when there is a shortage of them. Nal said - I am null. I have come to you as an ambassador of the Lokpal.

This goddess of beauty wants to marry you. You get married to any of these gods. I have come to you with this message. When I entered your palace with the influence of those gods, no one could see me. I have told you the message of the gods, now say whatever is to say. Now do whatever you want. Dhamanti, with great reverence, bowed down to the gods and said with a smile, "Swami, I want to entrust myself to you at your feet after assuming my service." From the day I listened to swan, I am disturbed by you. I have gathered a crowd of kings for you. If you reject the prayer of my maid, then I will die poison and die.

There was no place of happiness for the king when King Nal said to Dampanti - When the big ombudsman wants to marry you, then why do you want to marry me? I am not even equal to the dust of the feet of those Gods. You put your mind in it. On the unpleasant of the gods, human beings can die. You protect me and lift them up. Due to the talk of the tap, panic became alarmed. Tears in his eyes came out At that time, the body of Mahamanti was trembling and hands were joined. She said, "I promise you that I will raise you as husband."

King Nall said - Well then you do that, but tell me that I have come here as an ambassador. If at this time I have self-interestIf you start talking, then it is a bad thing. I can only create selfishness when it is not against religion. Then Daimanti said to Gaggad Kanth, "The king is an innocent remedy for this. According to him, you will not be blamed when working. It is a remedy that you have come to self-governmental pavilion with all the Ombudsmen. I loined you up Then you will not even blame. On asking the gods, he said, "When I went to Daimanti, he and his friends became fascinated by seeing me, and even after keeping the people's offer in front of them, they were bent upon applying me only. How did Dantanti recognize the real King Null? Swayamwar's clock came. Raja Bhimak summoned everyone. Swayam in the auspicious time. All the king came from their respective places and settled in their own place. Only then did Daimanti come there. All the kings started to be introduced. After seeing each

other, they started moving forward. Next in the same place, five prince standing with the same feather like the tap. Due to this, Dampanti was skeptical, the one whom he saw and saw only the King Null. So I started thinking that how can I know the gods and this is the King? How can I know? He got bigger grief Lastly, Dhamanti decided that it is proper to go to the shelter of the Gods. Hands joined with praise and praised them. Listening to the description of the tap from the mouths of the Gods, I have taken them from the form of patriarcha. I have started this fast for worshiping the tap only. You people should reveal your form, in which the king will recognize the tap. By seeing the determination of the gods, they gave him such power that he could differentiate between God and man. Dementi saw that there is no sweat on the body. The lights do not fall. Mala is not Kumla. The body is stable. There is also dust and sweat on the body. Dampanti recognized the King Null only after seeing these symptoms. And the Kalyugs entered the body of the tap, when Indra and other Lokpals were returning to their respective places after returning from Damayanti's self. At that time, he met Kalyug and Dwapar in his path. Indra asked to be called Kaliyuga? Kaliyug said - I am going to marry him in Dewanti Swayam. Indra said that when the self was self-sufficient, it was complete. Daimanti has adopted the King Null. We were left seeing the people. Kaliyuga filled with anger and said - Then it became disaster. He ignored the gods and adopted the man, therefore he should be punished. Gods said - Daimanti has just cleared the tap by receiving our command. In fact, the tap is fully accomplished and is worthy of it. They are knowledgeable of all religions. He also studied the Vedas, including the History Puranas. To curse them is like falling into a blazing fire in hell. Now Kalyug said to the doubters that I can not calm my anger. That's why I will live in the body of the tap. I will rule it out. Then he will not be able to live with great power. So you also help me by entering the joues. Dwapar accepted his point. Both Dwapar and Kalyug settled in the capital of tap. For twelve years, they looked forward to seeing a fault in the tap. One day, the King Null sat down to sleep on the eve of his evening without being washed and feet without going to the rescue. By seeing this unholy state, Kaliyug entered his body. When King Null lost everything in

Jue, Kaliyug took another form and became a Pushkar and accepted the word and went to Pushkar and said you gambling with the tap, help me. Take the kingdom of Nishad Raj by winning in Jua. Pushkar accepted the offer and went to the tap. Dupar also came with the form of dice and came with it. When Pushkar urged King Null to play the yoke. Then King Nal could not bear the challenge of his brother repeatedly in front of Daimanti. They decided to play dice. At that time, Kaliyug was in the body of the tap, so that whatever the faucet would put to lose in the yoke. The people and the ministers wanted to stop the king but when they did not accept, the ministers conveyed the message to the gatekeeper to stop the king till Rani Damayanti. Then the queen said that your entire people are stunting due to your misery. Damyanti also started crying by saying this. But the King Nal was under the influence of Kalyug. That is why those who throw dice have their own adversity. When Damayanti saw all this, he called him and called him Narathi Vashrantay of Raja Nal. They said to him, charioteer, you know that Maharaj is in a lot of trouble. Now this thing is not hidden from you. Add chariots and take my children in the chariot and take them to Kundinagar. After that Pushkar took all the money of King Nal and said that there is nothing else to apply on your claim. If you think that Damayanti is worth applying to the claim, then put it. Because this is the religion of the wife, one day King Nal saw that many birds were sitting beside them. Their wings are glowing like gold. Null thought that he would get some money from his waist. To get them caught by this, the tap put their clothes on them. Birds fly with their clothes. Now the tap became bare and stood down with great humility. The birds said that you came out wearing a garment from the city. It was a great sadness to see us, and now we are going to wear your body clothes. We are not afraid of joe bird. The tap talked about the matter with great difficulty. You see, there are many ways here. Leads to an Avanti. Second mountain to South India Front windpipe The mountain is there. This Poison River meets in the sea. The front road goes to the country of Vidarbha. This is the path of nation to the nation. In this way, King Nall, filled with grief and sorrow, with great care, began to tell Daimanti different ashram paths. Dampanti's eyes were filled with tears. Daimanti said to King Null Do

you think I can leave you alone and go somewhere alone. By staying with you I will remove your grief. On the sorrow occasions, the wife is like a medicine for the man. She reduces her grief by giving her patience. Why did King Nal decide to leave Damya? At that time there was no garment on the body of the tap. There was not even a mat for laying on earth. The body was getting soaked with dust Troubled King hung on hung land and hung on the ground. Daimanti was also suffering from all these miseries. King Null also slept on the ground. Due to the sleep of the king, the sleep of the King Tull broke. The truth was that they could not sleep asleep due to grief and sorrow. They started thinking that Damayanti loves me a lot. Due to love, he will have to suffer so much. If I leave it and leave it then it is possible that it can get happiness too. Lastly, King Nal decided that he would get happiness too. Dementia is true patriarchy. No one can dissolve its genius. By resolving in this way and resolving on Satyavati's behalf, King Null thought that I am naked and there is only one garment on the body of Daimanti. Still, it is worth to tear off half of its clothes, but how can it be framed? Maybe it will wake up? King Nal took this matter seriously by lifting Damyaanti, wrapped half of his body and wrapped the body. Damayanti was in sleep. King Nal left him and left. After a while they calm down and they returned to Dharmashala again. But, when the heart of King Nal was rested, after a while, he grabbed the queen to swallow, then she started moving around in Dharamshala and began to think that till now the gentleman used to live in the screen, no one could touch it . Today, he is sleeping in the dust, wearing the same half clothes as an orphan. How will it be in the forest without being unhappy with me? I am leaving you all the Gods protect you. At that time, King Nal's heart was being broken into pieces. Because of Kaliyug's entry into the body, his intelligence was destroyed. That is why he left his wife alone in the forest and went away from there. When Damyanti's sleep broke, she saw that the king was not there. Seeing this, they got shocked and the king started calling for the tap. When Damyanti did not see the king's taps for a long time, they started mourning. They went between the wandering forest. The dragon started swallowing Damayanti. When Damyanti started shouting for help, then in the ears of a Huntsman. She was roaming

around there. He came running there and seeing this, he was swallowing the pythm for Damayanti. With his sharp weapon he ripped the mouth of the dragon. He redeemed the oppressed, shouted, fed him with food. Why did Queen give a curse to save the trouble? When some calm down Huntsman asked, who are you? In what misery, for what purpose have you come here? The mercenary was fascinated by the beauty, moderation and flattery of DMC. He started trying to do it in his bus by talking sweetly to Damyanti. Dmanti understood the feelings of her mind. Damayanti tried to stop her attempt to rape her very much but when she did not accept it, she cursed that if I had never contemplated anyone other than king tap, then it would have fallen and died. As the Damayanti said so, Pran Pakkhru flew from Hunham. After the death of Hunham, Damyanti reached a deserted and fierce forest. Asking the address of King Null, he started moving towards north. After three days of night and night after night, Damyanti saw that there is a very beautiful tapovan in front of you. Where many sages reside. He went to the ashram and bowed with humility and raised his hand. Salute the sages. Rishis felicitated Daimanti and asked him to sit down - Daimanti asked everyone's movements like a gentle lady. Then the sages asked who are you? Then Damyanti gave his full introduction and told his story to the Rishis. Then all the ascetics bless him that in a short time the king of Nishad will get his state back. His enemies will be intimidated and friends will be happy and the family will be happy. By saying so, all the sages became infinite. The queen also kept in difficult times because ... Damayanti cried, reaching near Ashoka's tree, you will mourn me. Do not you mourn for Ashoka, mourn me! Have you seen King Taps mournful? Make your meaningful name as meaningful. The goddess Parikrama of Ashoka and she went forward. After that, it went far too far ahead. There he saw that a herd of traders is moving forward with elephants and chariots. After talking to the businessman of the traders, When Damyanti came to know that they were all going to Chedesh, they also got along with them. After running for several days, the merchants arrived in a fierce forest. There was a beautiful lake there. They were tired due to the long journey. That's why they put the stop there. At night a flock of wild elephants came. Upon hearing the voice,

Damayanti's sleep broke. He could not understand what he had to do after looking at this recipe. All those merchants died and they escaped from there and ran away from Damayanti and reached those Brahmins and during the evening they started walking with them, they reached the place of Raja Subahu. There he understood all that was there. He was troubling the child. At that time Raj mata was seeing the palace outside the window, she said to her maid, "Look, that woman is very sad." You go and bring it to me. The maid took Damayanti near the queen. Rani asked Damyanti, you do not feel scared like this. Then Damyanti said that she is a woman of piety. I am working as a slave on the elite. Then the queen said, okay you stay in the palace. Then Damyanti says that I will stay here but I have three conditions that I will not eat falsehood, do not wash feet and will not talk to a man. Rani said okay we have approved your terms. As soon as the King said the tenth serpent danced ... When the king left Nal Daimanti after leaving his bed, the forest was on fire. Then the voice came to the tap. Run fast save me. Nagraj was lying in a collision with the horoscope. He said to the tap - Rajan, I am a snake named Karkotak. I betrayed Narada Muni. He cursed that till the king was not able to lift you, he remained lying there till then. On lifting them, you will be cursed. Due to their curse I can not move here even a single step. You protect me from this curse. I will tell you about the interest and will become your friend. Do not be afraid of my weight. I am still lighter, it is equal to thumb. Taps picked him up and brought him out of the swords. Carcot said that you do not just put me on the ground. Count down some steps King Nall took the tenth step on the earth and said, "Only ten of them have been dumped by the Karkotak. His rule was that when someone danced, he used to scream. Surprisingly, he said, Maharaj, you can not recognize any person, so I have changed your form of dus. Kaliyug has given you so much pain. Now from my poison he will be very sad in your body. You have protected me. Now you will not have any fear of the violent animal-birds enemy. Now you will not have any poison effect and you will always win in the war. And the king becomes a charioteer, by saying this, Karkotak gave two divine garments and he became infinite. King Nal, from there, reached the capital city of Ayodhya on the tenth day of King

Rituparna. They requested in the court that my name is Bhaukuk. I do the job of hiring horses and teaching them different kinds of tricks. The expertise of the horse is none like me on earth at this time. I am very clever in making kitchens, I will do all the work of handicrafts and other hard work. Make sure you keep my livelihood. After listening to all this, Raja Rituparna said, "I give you all the work. But I love speedy ride. You will get ten thousand pieces of gold every month. But you do something like that the movements of my horses will be sharp. Apart from this, Annapurna and Jawwal will always be present with you. King Null Rose remembered Ramdhamati and was sad that in what situation he would not be disturbed with hunger and thirst. Similarly, King Nal spent many days thinking about Damayanti. While staying near Rituparna, no one could recognize him. When Raja Vidarbha got the news that my son-in-law and daughter-in-law had gone to the forest in the form of text. How did the queen know the queen? Then he sent a Brahmin named Sudeva to the state of Chadideresh to find Nal-Damayanti. One day he saw Damayanti in the Raj Mahal. At that time the prayer was done in the king's palace. Damayanti-Sunanda was watching the program by sitting together. Sudhev Brahman saw Damayanti and thought that in reality this is the only Bhindak Nandini. I had seen it in the same way as before. I still see that. It was good, my whole journey was successful by seeing it. Sudev went to Damayanti and talked to him, I am your brother's friend Sududev. I have come here to find you by your brother's command. Damayanti recognized the Brahmin. He started asking all of them well-asked and asked when he asked. Sunanda Damayanti was shocked to see her crying He went to his mother and told them the whole story. Raj mother immediately came out of his castle and came out. He went to Brahmin and asked, 'Whose wife is this?' Whose daughter is? How did your family get disturbed? Then Sudev gave her full introduction to him. Sunanda lauded Damayanti's frontal hands with her own hands. By which the red sign between his eyebrows appeared as moon. Sunanda and Rajmata both cry, seeing that mole of her front. Rajmata said I saw this mole after seeing that you are the daughter of my sister. After that, Damayanti went to his father's house. Then, after finding the finished queen, resting one day at her father's house,

Damyanti told her mother that mother tells you the truth. If you want to keep me alive then you will find my husband. Rani, after listening to him, appointed Brahmins to find the tap. From the Brahmins, Damyanti said, wherever you go, go to the crowds and tell them that my beloved chef, you are tearing half of my sari and waiting for your maid in half a sari in the same condition. Describe my condition and say such a thing. By which they are pleased and have mercy on me. After a long time a Brahmin came back. He said to Damayanti, I went to King Rituparna and replying to you in a meeting held in the morning, no one answered anything. When I started walking, then the charioteer named Bahuk called me alone, his hand was small and the body was ugly. He started crying with a long breath and started crying to me. High husbands' wives husband Even if they give up, they protect their modesty. The man who abandoned was sad and unconscious due to adversity. That is why it is not right to be angry at him. But she was very upset at that time. When she was seeking livelihood for her life. Then the birds flew away with her clothes. When Brahman told this story, Damyanti understood that he was the king. Therefore, the Queen again rebuilt the self, listening to the Brahmin heard the tears in Damyanti's eyes. She told her mother everything. Then they said that you will not say this to your father now. I appoint Sudayav Brahmin for this work. Then Damyanti said to Sudev- Brahmin Godta you reached Ayodhya city as soon as possible. Say this to King Rutuparna that Damyanti wants to choose her husband again. Big kings and prince are going The date of Swayam is the same yesterday. So if you can reach there, go there. Nobody is aware of the death or death of the tap, so that is why he will start the day before sunrise. Upon hearing Damyanti, Sadev went to Ayodhya and told all things from Raja Rituparna. Talking about Sudeve, he called Bahuk and said Bahukh is the self proclaimed of Damayanti yesterday and we have to reach there soon. If you think of me as early as possible, then I will go there. Upon hearing Rituparna, the tears of the tap began to burst. Thought that Damayanti would have done this only by being sad and unconscious. It is possible that he wants to do this Tap picked up four great horses in a quick chariot. King Rituparna rode on the chariot. On the way, Rituparna taught him the vow of learning

on the passage because he had the greed to learn the teachings of horses. At the same time, when King Nal learned this philosophy, Kaliyuga King came out of the body of the tap. What did the queen do to recognize the king? Kaliyug had abandoned the pursuit of tap. But now his appearance has not changed. He used to chase his chariot very slowly and in the evening-he arrived in Vidarbha country. News was sent to Raja Bhimak. He called Rituparna here and there, the direction of the chariot of Rituparna drew the direction. The horrors of Damayanti chariot came to understand that it is definitely my husband Dev joking If they do not come to me today, I will be in the fire. After that, Ayodhya Naresh Rituparna, when he reached the court of King Bhimak, he was highly respected. Bheemak did not know at all that he had come here after receiving an invitation from Swayam. When Rituparna did not see any preparation of Swayam, he suppressed the self and said, "I just came to salute you." Gentlemen began to think that there can not be any more salutation than a hundred-plus. But they left this thinking and took the honor of Bhimak. Staying in Ashvashala with the Bahu Vaishnayne, they were engaged in the service of horses. Damyanti became aware that the sound of the chariot is being heard but my husband is not being seen anywhere. Yes, Vashrantya has learned chariot knowledge from them. Then she said to her maid, You go to the slave and find out who is this ugly man? It is possible that this is our grandfather. The message I sent to the Brahmins. Tell him the same and tell me his answer. Then the maid asked to go out and asked Raja Nal: Do you know them or know your charioteer? Bahuk said, "I do not know anything about her." Only that there is a change in the appearance of the tap. They remain hidden. They can either recognize him or herself as Damayanti or his wife Damyanti because they do not want to reveal their secret signs to others. Such a happy ending of the immortal love story now became more and more of Damayanti's fears that it was the king's tap. She said to the maid, Go then go to the arm and then stand up without saying anything to her. Pay attention to his efforts If you ask for a fire if you ask for water then delay it. Come and tell me one character. After seeing the many characters in it from humans and God, he came to Damayanti and Bhewa Bahuk has conquered fire, water and land in every way. I have

not seen such a man till date Then Damyanti is convinced that he is the King Null. Now Damyanti told her mother and told her that now I want to take that test myself. So you order Bahuk to come to my palace. If you want, tell Dad. Rani got permission from her husband, and ordered the boy to invite Ranivas. Damayanti reiterated the whole point in front of the bandhuk. Then after seeing the tears of Damodari's eyes, the tears were not left. Null said I did not leave you intentionally. No Jua played it is Kaliyug's handiwork. Damyanti said that I touch my feet and say that if I have not contemplated the man in my mind, then my souls are destroyed. Seeing such a wonderful view, King Nal left his suspicion and recollected the carpotaka snake wrapped on his back and recollected it, he came back in real form. Both of them received the blessings of Damyanti's mother and she was given a great amount of money. After that Nal and Damayanti reached their kingdom. King Null asked Pushkar to play Joua again and he happily got ready and Nal won every fight of joe. In this way Nal and Damayanti got their state and money again.

6 - Vedic great man Satyavadhi Raja Harishchand and ram

Raja Harishchandra was religious, truthful and just. Once he heard the Arthanad of women. They were calling for protection Harishchandra taught pug for his protection, then in his heart Vignaraj (obstruction in the whole work) entered, because he was the only of those Vidhans, whose Vitvamitra studied. The silence and self-restraint which he had not been able to prove before, was crying in the form of a woman in his fear. Rudrakumar Vignaraj had entered the heart of the king only for his help. Harishchandra proudly said, 'Who is that person who is harassing someone in our state?' Vishwamitra got angry with her pride and asked- 'Who should give the donation? Who should protect and whom should we fight? ' The King answered the three questions in this way.

Without a Brahmin or a living,

Fearful creature from enemy

As a Brahmin, Vishwamitra took all his donations from the king. He then asked him to leave the limits of that state and also said that after one month, Harishchandra would also provide the initiation money (Dakshina) for his Rajsu yagna. The king, along with his wife, Taramati (Shabya) and son Rohitah, took him along and headed towards Kashi. Taramati was walking slowly, so the angry demon attacked him with a pole. In time, those people reached Kashi. There Vishwamitra was already present for the sake of taking Dakshina. Seeing no other way, the king sold Shaiva and Rohitahs to a Brahmin. Because Dakshina did not have enough money, she was sold to Chandali herself. Actually, Dharma was holding the form of Chandali. Harishchandra's work was to collect the clothes of dead bodies. He also had to stay in the crematorium ground. After some time, some snake had ransacked Rohitashwas. She was reached the crematorium and took her dead body. Harishchandra and Shavai came to know each other and told them the story of their own suffering. After this, Harishchandra and Shavay decided to prepare their pyre with child Rohitashw and self-determination. Religion manifested and stopped him from sacrificing his life.

Indra pleased to announce them to walk in heaven and go happily but without the permission of Chandali, Harishchandra was not ready to go anywhere. From Rohitash Chita, awaited waking up. Dharma said that he had embodied the shape of the Chandali. After this, Vishwamitra pleased to declare Rohit as King of Ayodhya and made his state-Tilak. Raja Harishchandra left for heaven including Sha'vi and many other people of his state.

Harishchandra's Purohit was the Vashishth. If he came out after staying in water for twelve years, he was very angry to hear about Harishchandra's terrible suffering and the departure of Paradise. He cursed Vishwamitra to obtain italic-vagina. Vishwamitra also cursed Vasishtha, both of them received the form of eagle and heron respectively. They both started fighting each other, so that the whole earth

began to collapse. Brahma withdrew the bird form of both of them and restrained them and tied them with the sources of friendship again.

Goddess Bhagwat

Once, in the Indralok, Vishwamitra meets Vasishtha. Vishwamitra asked him how he got the virtue of reaching Indralok. Vasishtha said, 'Hrishchandra is very truthful; IndraLok has attained the virtues of his own.' Vishwamitra reminded Harishchandra of being a liar by remembering the rest of the incident. After returning home, he decided to prove his statement. One day the king went forest for Mrigaya, there was a beautiful crying. He came to know that he was siddhiNupani. To achieve this, Vishwamitra was suffering severe penance, so he was suffering. The king asked Vishwamitra to leave austerity to defeat her sorrow.

Vishwamitra became very angry with the dissolution of Auspiciousness He sent a ghostly demon to the form of a pig and sent it to the king's kingdom. For the destruction of the suffering of the people, the king followed the bow and took him to the Gangetic coast in a forested place. Asking the way of the city, Vishwamitra inspired the king to make pilgrimage. Afterwards, in the marriage of his elusive son, Daksha, the King asked to give all the kingdoms. The king was vowed to donate. So he provided the kingdom. Vishwamitra sought the dakshina of gold as well as two and a half yards of Brahmin. The King promised to give Dakshina but now he had no gold or currency. So he decided to sell it at the wife's request.

Vishwamitra took the form of an old Brahmin and bought his wife and child Rohitas and got enough money by selling the king at the hands of a Chandal. The name of Chandal was Veerbahu. He appointed the king to take the clothes of dead persons in the crematorium. One day Rohitah was playing with the kids. He died after taking snakes. Mother started moaning in a very unhappy situation. The

people of the town got together. He did not respond when asked for his introduction, so everyone, knowing that he was a demonic demon, told Chandal that he would slaughter him. Chandal called for the killing of Harishchandra by robbing him.

Sheva asked her to stop her until she cremated her son. After seeing Rohitashraa, the king saw the queen and the shavay facing the Chandal Vashi king. Gram Both of them kept mourning the child's body on the pyre. Only then, all the Gods, including Indra, Vishnu and Vishwamitra, expressed their appreciation for their tolerance. Religion gave heaven to Harishchandra. Raja Chandala did not forget to take command. Dharma said, "In reality I took the form of Brahman, Chandal and Sarp to take your examination." Rohitahas also got revived with his blessing. By the king's command, all his subjects also got the heaven. Harishchandra was the name of King of Trishanku and son of his wife Satyavati in the Mahabharata Ikshvaku dynasty. Harishchandra sacrificed Rajsuya by winning all the earth. 3 - Vedic Maha Purush Maharaja Purushottam Shri Ram Lima Purushottam Lord Shriram is one of the 10 incarnations of Vishnu in Hindu religion. Ram's lifetime and feat, written by Maharishi Valmiki, written as Sanskrit epic Ramayana. Tulsidas had created Bhakti poetry, Sri Ramcharitmanas on him. Especially in North India, Ram is considered to be highly revered. Ramchandra is also an ideal man of Hinduism. Ram, the king of Ayodhya was the eldest son of Dasharatha and Rani Kaushalya. Ram's wife's name was Sita (who is considered to be the incarnation of Lakshmi) and had three brothers, Laxman, Bharat and Shatrughna. Hanuman is considered to be the biggest devotee of Lord Rama. Ram killed King Raavan of the monster race. Srimadapurushottam many scholars have termed them as 'Siamadurushottam'. According to Valmiki Ramayana and Puranadi texts, they were in Treta Yuga several hundred years ago today. Western scholars consider their time only a few thousand years before Christ. Many other religious or social generators of the world have found hardly received such a popularity in their Indian society due to their modesty and power. In the Indian society, the ideology of life he followed, followed the path of affection and service, its importance still remains intact in India. They were the true symbols

of Indian life philosophy and Indian culture. India's Koti Kothi Nari women still strive for their duty with the patience and faith in the situation of crisis and confusion by becoming animated with their highlights. His abandoned, truthful lives have attracted not only India but also foreigners like Maxmuler, Jones, Keith, Griffith, Barannikov etc. Humanity has been honored by his character only. Introduction of life, many festivals of Hindu religion, such as Dussehra and Deepawali, are associated with the life story of Rama. It is believed that Ram was born in ancient India. Their birth estimation could not be correctly estimated. In today's era, Ram is celebrated as Ramnavami. Ram was the eldest of four brothers, his brothers were Lakshman, Bharat and Shatrughna. Ram was a brave man of calm nature since childhood. They always gave the highest positions to the limitations. For this reason, he is known as 'Amarada Purushottam Ram'. Their state was considered fair and happy, so whenever in India, it is the quote of Ramraj or Ramrajya that it is the matter of Suraj. Ram, who walked the path of religion, got education from Guru Vashishth with his three brothers. Details of Ram's early childhood match with the girl child of Ramcharitmanas of Swami Tulsidas. King Dasharath had three queens: Kaushalya, Sumitra and Kaikeyi. Ram was the son of Kaushalya, Sumitra had two sons, Lakshman and Shatrughna, and the sons of Kaikeyi were Bharat. Kaikeyi wanted his son Bharat to become king, so he gave Ram, 14 years of exile by Dasharath. Ram obeyed his father's command. Ram's wife Sita, and her brother Laxman also went to exile. The Ramayana form and beauty also describes the beauty of Ram, who is disgraceful of countless Kamdevs from his image and Kanti, also found in abundance in Ramayana texts. In Tulsi's Ramcharitmanas, such details have been filled at the site site. When Raja Janak went to meet Vishwamitra Muni, seeing the beautiful image of Rama there, he forgot his purusha, he really became Videha. Even the supernatural beauty had its effect so far that 'Brahmas Brahma Sukhhim Mana Lekenge'. When a sati of Sita saw Rama in the flame of Janaka, she became confused. When he came near Sita, he could only say that 'Sai Gaur Kami Kahoon Wakhani, dropped Anyan Nayan Binu Bani.' The description of their limb part is unique. In Makkhhoomi and in the marriage ceremony, such a beautiful

description of Ram of Nakhshikh has been given in Manas. What is the matter of the ordinary people, Parshuram, like the Durdhsh Veer, has also made the supernatural beauty of Rama a stupid thing. They kept watching them with unmixed eyes. One such incident came at the time when Khaira's army forgot to run the weapon after seeing the form of heroic Ram. Their leader had to admit that in our life we have not seen such beauty till date, therefore, 'Though sister-in-law, Gherupa is not worthy of slaughter, According to the culture of India in the character of ideal character Ram, the highest standard of family and social life is found. They had all the qualities of personality development, public and well-organized state operation. The work which he performed for the protection of the poor, the helpless, the saints and the righteous, the tradition of rituals, the example of service and sacrifice, and the way in which they are constantly trying for the honor of justice and truth, through which they In the Manas temple of the people of India, they have taken a very holy and high posture. Even more than the beauty of the ideal son Ram, the effect of his behavior and conduct was due to his behavior and behavior, which led to such popularity not only in his lifetime, but also in the subsequent era such that someone has received rarely. He was the ideal son, ideal husband, affectionate brother and Loksevnukta, dutta-paryan king. They used to pay full respect to their parents. Before taking the Hanuman, Ram and Lakshman, he used to bow before them in the morning, then routinely retired from the bathing place and gathered in his work after accepting his order. After marriage, the king wanted to make him a prince, but after the insult of the mantra maid, Kaima had asked the king to give him 14 years of exile, and he agreed to go immediately after not saying a word in protest. He said to Kaikeyi, 'Listen, Jani Soi Sut Bard Bhagy, which is the Father's Mother Anupara Das.' According to Valmiki, Ram has even said that 'if the king asks to jump in the fire then he will jump and tell him to eat poison.' Diagnosis, abandoning all the capitalism, Uttung Prasad and precious costumes, they went for Lakshman and Sita with a happy forest. Before going to the Guru, he arranged for the anniversary of the Brahmins and scholars and gave a message for Bharata that 'the policy has not attained the status of Rajpath'. Regarding the pleasures of fathers and

mothers, the devotees said to the devotees, 'Soi sabh bhanti peh pehittari, go hain bhaulaa sukari' and 'Mata gross more viyah jih na nahin sad suddha, so remedy you all the praja praja Praveen' Ideal husband, Rama, Sita and Lakshmana Ram in the forest knew that Sita was very handsome, so he explained to them to stay in Ayodhya but when they did not believe Then he took them with him and keeping them in full care of the heat, rain, fatigue etc., did not let them suffer any hardship as a loving, loving husband. Ideal brother Rama kept his younger brother Laxman in love with his father, mother and elder brother and kept on doing this in such a way that he could not even suffer the misery of the people of Ayodhya and kin. When Laxman was hurt by the power of Meghnad, Ram was suffering from Marmantak and he cried bitterly. The fear of going to be the life of the brother behind the woman was a big mistake. Despite being patient, he was very upset at this time. But only after the return of Hanuman with Sanjivani booty, Laxman could have saved the life. Ram also had the same faith in Ram on Bharat but he had full faith in Ram on his sadness and unshaky loyalty. With this, Bharat used to pay homage to him and always obey his commands. When Bharat came to Chitrakoot to bring him back, Rama taught him with truth and devotion and explained him with great love and gave his stand for support and sent forth compassionately. Remembrance remembered Bharata's condition only for one day after the exile was over, Ram became very distraught and he solicited a floral aircraft from Vibhishan, so that he could reach Ayodhya by the time. Due to these qualities of Rama, all the people of Ayodhya and the animals were enriched in them. On leaving for exile, a large number of people ran alongside them to the river Tamasa. Ram had to leave his sleeping at midnight and he had to travel from there secretly. People waxed waking up while awaking After a lot of sadness, he returned to Ayodhya for a long time, during the exile, he used to keep Namvrata, Devopasana etc. for the purpose of congratulating Ram. On the other side, after going to Ram's Ganges, Sumant fainted and his chariot horses also became disturbed by Ramvijay. At that time, if a person used to nominate Ram Lakshman, then the animals would start looking at him with diffused eyes - 'Jai Ramalakhan Vaidhei, Hikari Hikari Animal Chitvahi teahi.' Father

Dashrath had already said that it is not possible to live without Rama, and that is what happened. Mata Kaushalya did not have the same sadness about this matter that even after hearing about Ram Gaya, my thunder's chest was not broken, as he was aware of the fact that obedient like Rama, Sushil son's mother became like me. Before the hallucination, Kaikeyi also had complete faith in Ram. From this, he was pleased to hear the coronation of his coronation. Ram and Bharat Vaohar Special Nopalakshaya. Tasmatrashrasam Yadraja Ram, Rajyabhishekshayati. [1] Adarsh Raja considered Raja as the supreme duty of keeping the people happy in every way. His belief was that the ruler, who is sad during the rule of the king, is an officer of hell. Through the spirit of public welfare, he governed the state, which made the people full, happy, righteous, and morally, with the help of the grain- "the most beautiful: the rich: the virtuous." Niramayo Hirogshi: Ignorant. Tulsidas also gave a detailed discussion of Ram Rajya in Ramcharitmanas. For public attention, they were willing to sacrifice their services. This is what has been called by the mouth of the people, 'Snehan da cha sankhaita ch, if or Janikimi Sadness in Aradhanya Lokya Muktnasti. That is, 'I can sacrifice myself up to Janki if necessary'. He had a great deal of regret for sacrificing such a huge amount for his prajanananjan, how he became famous by becoming a Sita-Virah-Kaatrar, a highly versatile portrait of Mahakavi Bhavabhuti, in the 'Uttam Ramitr', the great warrior Ram was a unique great man. They are incredibly powerful, Aesthetic and a person of high mood. In adolescence, he killed the Tadka and the subahu monks in the rituals of Vishwamitra Muni in religious rituals. In the self-governing meeting of King Janak, he broke the huge bow of Shiva unintentionally, in front of which the great warriors had to bow down. When he was surrounded by whirlwind, corruption, and trishirad, by inflicting the tympanum in Dandak forest, he wasted the war alone in a short span of time. With a single arrow in Kishkindha, Ram intervened seven palaces and later later drove a great warrior like Bali to protect the prosperity of the elder brother's suffering. His war with Ravana, Kumbhakarna etc. in Lanka is an example of the culmination of success, whose example can be found everywhere else with difficulty. Paramdham, when Lord Shriram, Bharat and Shatughna entered Vishnu

form on 'Goparar Ghat' of Saryu river, all the groups that went with them, namely monsters, manus, reed, birds, monkeys and Brahmaji were very happy to see them and their dham Went to It is believed that Ram lived for 1100 hundred years as Vedic is believed that any Chakravati King can do Ashwamedha Yajna only once in a hundred years, Ram had sacrificed a total of eleven times in his life.

7 - Vedic great man Yogeshwar Krishna

In the history of Braj or Shurasen district, Sri Krishna's time is of great importance. At the same time there was a rigid conflict between democracy and republicanism. The power of Magadha state expanded and India's great gruesome battle, called Mahabharata war. Apart from these political movements, there is also cultural significance of this period. Mathura town was blessed for being the birthplace of this great Vibhuti. Not only Mathura, Sara Shurasen or Braj Janandh is honored due to the playground of Manakshar Leelas of Anandkand Krishna. The extraordinary importance that Mathura and Braj had received over time, was achieved due to the birthland and playground of this great man. Shrikrishna Bhagwat became the great source of religion. This religion has been arranged by the people of India, as well as how many foreigners were affected by it. A large part of the ancient and aristocratic literature is infused with the beautiful Leela of Krishna. The impression he has made on the minds of the Indian public is his immateriality, he is indelible. In Braj, people call Lord Krishna with many names - Kanha, Gopal, Girdhar, Madhav, Keshav, Madhusudan, Giridhar, Ranchod, Bansheedhar, Nandlal, Murlidhar etc. are known by names.

Time of Krishna Birth - Based on current historical research, Shri Krishna was born around AD 3000 is considered. They probably survived up to 175 years of age. In his long life, he had to engage in a variety of tasks. His early life was then cut in Braj and the rest spent in Dwarka. They had to go through

many other districts in the middle. Many incidents that took place in their time, their detailed discussions are found in the Puranas and Mahabharata. In Vedic literature, there is very little mention of Krishna and in it it is shown in human form, not in the incarnation of Narayana or Vishnu.

According to Sanatan Dharma, Lord Vishnu Sarvpahari is the main deity to offer holocaust and salvation to all beings and all humans. Whenever the terror of the sins of the demons and the demons on the earth is spreading, then Lord Vishnu, in some form, will reduce the load of the earth. By the way Lord Vishnu has held twenty-three incarnations so far. In these avatars, their most important incarnations are considered as 'Shriram' and 'Shrikrishna'. Sri Krishna was a historic man, its obvious proof is found in a mention of 'Chhandogya Upanishad'. It has been said that "Lord Krishna, son of Lord Krishna: The corrupt Angiras had given the education of sacrificial worship in the form of unskilledness, which was acquired by Shrikrishna 'Satpa'. The life of Shrikrishna, as described in Mahabharata, was animated with this education and the same education in 'Gita' has been done through his own means.

Message of leela

The detailed description of Krishna Leela is done in Bhagwat's book, is it merely aiming to increase the reverence of Krishna devotees or is there a message for humans only? The purpose of describing these strange events in the logical mind is to consider whether such a mind is to be misinterpreted by the mysterious superhuman paradox or giving it some deep message at its logical level. Sri Krishna has become a historical man, its obvious proof is found in a mention of 'Chhandogya Upanishad'. There [has been said [that Lord Krishna, son of Devaki, Maharshi Devi: Aangiras had given the education of sacrificial worship in the form of unskilled duty, which was acquired by Shrikrishna, 'Satpa', ie full man.

The life of Shrikrishna, as described in Mahabharata, was animated with this education and the same education in 'Gita' has been done through his own means. But the description of the birth and child life of them is basically the Shrimad Bhagavat and it is historical, less spiritual, and that is according to the spiritual nature of the book. In the book, deep spiritual signs have been preserved behind the scenes of miraculous physical descriptions. In fact, Bhagwat has seen the complete development process of creation and the divine power that gives speed to that process. In the beginning of the book, the spiritual development of the person through the gradual development of the creation and the second half (Dasam Shank), through the lilies of Sri Krishna, has been described in the symbolic form.

Lord Krishna is considered to be the incarnation of Lord Vishnu in Hindu religion. According to Sanatan Dharma, Lord Vishnu Sarvpahari is the main deity to offer holocaust and salvation to all beings and all humans. Shrikrishna was not an ordinary person and 'age man'. In his personality, India was not only a talented 'politician' but also a great 'Karmayogi' and 'philosopher', whose 'Gita' knowledge is a guide for all human race and all the nation's time. Krishna is praised in some form in almost all India. Those people whom we normally hold in the form of atheist or secular, are certainly influenced by 'Bhagwad Gita'. 'Gita' is the topic of this research which is written or written in some time, but 'Geeta' is associated with Krishna. This is a question of faith and even the questions of faith are not answered in the history.

7 - Vedic Maha Purush Yogeshwar Krishna

Eighteen days of Mahabharata's war did not get anything except bloodshed. In this war all the Kuruks' descendants were destroyed, besides leaving the five Pandavas, most of the people of Pandav Kul were killed. but this After the war, another descent was eliminated after the war, it was 'Yaduvansh of Sri Krishna ji'. The Gandhari had given the curse of the destruction of the Yaduvans: after the end of

the Mahabharata war, when the reign of Yudhishtar was taking place, then the Kurus Mata Gandhari cursed Shrikrishna for the Mahabharata war and cursed the same way as the descendants of Kurus were destroyed, so will the Yaduvansh also be destroyed. Due to the destruction of Gandhari's curse, Shrikrishna returned to Dwarka and efforts were made in the region with the Yaduvanshi. Yaduvanshi had also brought food stock with him. Krishna ordered the Yaduvanshis to await the death of the Brahmins by giving them food. A few days later, discussing the Mahabharata-war, there was a dispute between Satya and Devvarma. Satya got angry and cut off the head of Lord Krishna. This triggered a mutual war between them, and they split into groups to kill each other. In this fight, all Yaduvanshi including Shrikrushna's son Pradyumna and Mitra Satyaki were killed; only the Bubu and the Daruq were left. After the destruction of Yaduvansh, Krishna's eldest brother Balram sat on the beach and became concentrated and absorbed in God. In this way, Avtar Balramji of Sheshnag returned home and returned to Swadham. After leaving the body of a brahiala, after the departure of Balakrishna's body, when one day Lord Krishna was sitting in meditation of meditation under Peepal, then there was a bhalia of a common name in that area. He was a hunter and wanted to hunt the deer. Just like a face of a deer, Srikrishna's flute was seen from a distance. Behalee left an arrow without thinking about it, which took place in the soles of Krishna. When he went near, he saw that he shot an arrow at Lord Krishna's feet. After this he felt very sorry and started apologizing. Then Shrikrishna said to him, Do not be afraid, you have done the work of my mind. Now you will receive heaven by my command. After the departure of Balhei, Shri Charni reached Choroli Daru. On seeing Daruq, Shri Krishna said that he should go to Dwarka and tell everyone that entire Yaduvans have been destroyed and with Balram, Krishna has also returned to Swadham. Therefore, all people should leave Dwarka, because this city is now going to be full of water. My mother, father and all loved ones will go to Indraprastha. With this message, Daru went away from there. After that, all the gods and goddesses of heaven came, Yaks, Kinnar, Gandharva etc. and they worshiped Lord Shri Krishna. After worship, Shri Krishna closed his eyes and he returned to his

dharma only. According to Shrimad Bhagwat, when the information about Shrikrushna and Balram going to their loved ones reached their loved ones, they also gave up their life with this sadness. Devaki, Rohini, Vasudev, Balramji's wives, Shrikrishna's Pattranis etc. All have sacrificed their bodies. After this, Arjuna performed Pundandas and Shraddas for the sake of Yaduvansh. After these rites, Arjuna returned to Indraprastha after the survivors of Yaduvansh. After this, the remaining Dwarka, after leaving the place of Shri Krishna, was submerged in the sea. Receiving the information of Shri Krishna's return to Swadham, all the Pandavas also started traveling towards the Himalayas. In this same journey Pandava also sacrificed his body one by one. In the end, Yudhishtira Sashir reached Paradise. Aparajit Bali was the only Bahelias' people also said that Lord Rama had bowed in arrogance by hiding the Bali by avatar in form of Rama. At Krishna's time, God made the same Bali as a bahlia and chose the same death for him, as was given to Bali.

8 - Vedic History: Story of Ramayana, short:

Well the story of Ramayana is very long, but today we are presenting a short form of this story in front of you. Ramayana is an amazing immortal story of Shri Ram who teaches us in the true sense of ideology, devotion, duty, relationship, religion, and karma.

Shri Ram was the eldest son of King Dasharath of Ayodhya and mother Sita was his wife. Ram was very courageous, intelligent and obedient and Sita was very beautiful, generous and positive. Mata Sita met her in the Swayam, which was assembled by Sita Mata's father, King Janak of Mithila. It was organized in search of good groom for Swayamata Sita.

In that event many princes and kings of many states were invited. The condition was that whatever Shiva can lift the bow and pull the bow of a bow, the same will be married to Sita. All the kings

tried, but they could not move the bow. When the turn of Shri Ram came, Shri Ram lifted the bow with the same hand and tried to drag his wire like this that the bow broke into two pieces. Thus, there is a union of Shri Ram and Sita.

Conspiracy in the Ayodhya Raj family:

King Dashrath of Ayodhya had three wives and four sons. Ram was elder in all the brothers and his mother's name was Kaushalya. Bharat Raja was the son of Kekayi, the second and beloved wife of Dasharatha. There were two other brothers, Laxman and Satugan whose mother's name was Sumitra.

When Ram was preparing to make Raj Tilak on one side, his stepmother Kaikeyi was plotting to make his son Bharat a king of Ayodhya. This conspiracy was done by the old manhandra. Rani Kekayi once had protected the life of King Dashrath, then King Dashrath had asked him to ask for anything but Kekayi said, I will demand the time when it comes.

On the strength of the same verse, Kekayi asked for the throne of Ayodhya for Raja Dasaratha's son Bharat and fourteen years of exile for Ram. Ram was obedient and therefore he blessed his stepmother Kekai and left the state to spend fourteen years of exile with mother Sita and dear brother Lakshman.

Raja Dasharath could not bear this infinite sadness and he died. When Kaikeyi's son Bharat came to know about this, he too refused to take the throne.

Fourteen years of exile:

Ram, Sita and Lakshman left for exile. On the way, they killed many dead and met with many holy and good people. They started making a hut in forest painting. It is a matter of time that the youngest sister of Lanka, Raavan's youngest sister, Sourpankha, saw Rama and she was fascinated.

He tried to get Rama but Ram replied - I am married, look at my brother Lakshman, asking him. Then Swaroopkhan went to Lakshman and offered marriage proposal, but Laxman refused to accept it. Then Swapanka got angry and attacked Mita Sita. Seeing this Laxman cut the knife with a knife. When we were crying with a cut nose, when we reached Soorpankha Lanka, Ravana got very angry after knowing all the things. After that, Raavan made plans for Sita Harna.

Sita Deerna:

Under the plan, Ravana sent the Maricha monks to Chitrakoot's cottage as a beautiful deer. When Mata Sita saw Marich, she asked Shri Ram to bring that deer to the gur. After accepting the matter of Sita, Ram went behind him after catching that deer and ordered Laxman to leave Sita and not go anywhere. After much pitch, Ram hit that deer with arrows. As soon as Rama's arrow became deer, Marich came in his real monster form and started calling for help of Sita and Laxman in the voice of Ram.

When Sita saw the monstrous moan in Ram's voice, she got nervous and asked Lakshman to go to the forest to help Ram. Lakshman secured Sita's cottage from "Laxman Line" from all fours and he went to the forest to search for Shri Rama.

According to the plan, Ravana reached the cottage as a monk and started the voice of Bhiksham Dehi. As soon as Ravan got his feet on the Lakshman line near the cottage, his feet started burning, Ravan asked Mata Sita to come out and give food. As soon as Mother Sita left the Lakshman Rekha, Ravana kidnapped her in a Pushpak plane.

When Ram and Lakshman know that they have been deceived, then they did not get any of the cottage and ran there. When Ravana was taking Sita to a Pushpak plane, the old Jatayu bird fought to rescue Sita from Ravan, but Ravana cut the wings of Jatayu. When Ram and Lakshman were going out of

Sita, Jatayu's body was lying on the way and Ram and Ram were mourning. When Rama and Lakshman asked him about Sita, Jatayu told them that Ravan had taken Sita from the mother and told him that he died, and that he died.

Ram and Hanuman:

Hanuman was the Minister of the Vanar Sarkar of King Sugriva of Kissininda. Ram and Hanuman first met at Rishikukh Mountains where Sugriva and his companions lived. Sugriva's brother Bali also snatched her state from her and kept her wife in custody.

When Sugriva got to Ram, they both became friends. When Ravana was taking Sita mother to Pushpak plane, Mother Sita gave her alarms for a sign, she found some apes from the army of Sugriva. When He used to tear Shri Ram in the eyes and then tear in the eyes of Ram and Lakshman. Shri Rama slaughtered Bali and made Sugriva king of Kisindha again. Sugriva also played a friendship, pledged to Ram that he and his ancestral army would also take the entire life of life to relieve Sita's mother from the clutches of Ravana. Vanar Sena: After this, Hanuman, Sugriva, Jamwant, together, led the Agar army of Sugriva and sent their forces in four directions. After finding all the directions, but most of the army returned when nothing was found. On the south, Hanuman took an army led by Angad. When he reached the shore of the South, he was also sad and was talking about it on the Vindhy Mountains. There was a big bird sitting in the corner, which was named Sampati. Sampati was very happy to see the apes and started thanking God for giving so much food. When all the apes came to know that he was about to try to eat them, everyone began to criticize him and took the name of the great bird Jatayu and began to tell the story of his bravery. As soon as Jaya's death came to light, he began to moan loudly. He told the Vanar Sena that he is Jatayu's brother and also told that he and Jatayu together in heaven had defeated Indra even in the war. He also told that while protecting Jatayu from the sun's rays, all his

wings were burnt and he fell to that mountain. Sampati told the ancestors that he has gone to many places and also told that the Asur king of Lanka Ravana has kidnapped Sita, and on the other side of the same southern seas is his kingdom. Sea tour of Hanuman towards Lanka: - Jammant, giving attention to all the powers of Hanuman, said, "O Hanuman, you are the great sage, the lord of the apes and the Pawan son. Hanuman's heart became joyful when he heard this and he spoke to all the people at the beach along with all the tubers that you originally eat, and waiting for me to wait till I return to see Sita's mother. By saying this, they flew over the sea and went towards Lanka. On his way, he first came to Maneka Mountains. He asked Hanuman to rest for sometime but Hanuman replied - As long as I did not complete the work of Shri Ram Ji, there was no place for rest in my life and they went ahead while flying. Gods sent Hanuman's mother to Suras to take examinations. Suras tried to eat Hanuman but he could not eat Hanuman. Hanuman went out in his face and came out again and went further. Taking a shadow in the sea, he used to be monstrous eating. He caught Hanuman, but Hanuman killed him too.

Story of Hanuman Lanka Dahan: - After reaching the beach, Hanuman climbed up a mountain and from there he saw Lanka and saw it. The state of Lanka showed them to which there was a large door and the whole of Lanka was made of gold. Hanuman shaped the shape of a small fish and started going inside the door. At the same gate lived a monstrous named Lankni. When he stopped the path of Hanuman, Hanuman gave a loud cry and went down and went down. He added Hanuman to his fear and allowed him to go inside Lanka. Hanuman searched mother Sita everywhere in the castle but she could not find him. After finding a little later, he saw a palace in which a small shrine was also a basil plant. Hanuman ji was surprised to see this and he had a desire to know who is the person who is the devotee of Shri Ram. To know this, Hanuman embraced the form of a Brahmin and called him. Vibhishan went out of his palace and when he saw Hanuman, he said, "O great man, seeing me, I find great pleasure in my heart, do you own Shri Ram?" Hanuman asks who are you? Vibhishan replied - I am Ravana's brother Vibhishan. Hearing this, Hanuman proceeded to his real form and told him all things about Mr.

Ramchandra. Vibhishan requested: - O Pawan, once me, join Shri Ram. Hanuman replied - Surely I will introduce to Shri Ram Ji, but first let me tell you how can I get to Janki's mother? Hanuman Sita visit in Ashok Vatika: Vibhishan told Hanuman that Ravana has kept Sita Mata in Ashok Bhatika. After learning this, Hanuman ji took a small look and reached Ashok Vatika. After reaching there, he saw that Ravana accompanied his tens at the same time in Ashok Bhatika and used Sita Mata to distribute the price of fine to see him, but even then Sita did not even look at her once. Ravana asked all the monks to scare Sita. But a monstrous named Trigata called for help and care of Mother Sita and scared other monks, so that all other monks also took care of Sita. After sometime, Hanuman placed the ring of Shri Ram in front of Sita ji. Seeing the ring ringed by Shri Ram, happiness came out of the eyes of Sita's mother. But Sita Mata was skeptical whether she had any tricks of Ravana. Then Sita's mother cried out who was carrying this ring. After that Hanuman ji appeared but seeing Hanuman ji did not believe Sita Mata. After that Hanuman ji described Ramchandra's qualities with sweet words and told that he is the envoy of Shri Ram ji. Sita asked the rage of Shri Ram ji with distraction. Hanuman ji replied - O mother Shri Ram ji is fine and they will give you Hunt misses. They will be able to get you soon and will send your message to Shri Ram soon. Then Hanuman asked Sita from the mother to show a sign to see him, then Mother Sita lifted her bracelet from Hanuman. Hanuman lanka dahanah: - Hanuman ji was feeling very hungry, then Hanuman started eating Ashok Watika tree trees. Along with eating food, Hanuman began to break those trees, only when the soldiers of Ravana attacked Hanuman, but Hanuman killed all. When Ravana was defeated, some monkey Ashok was making an ambush in the Vatika, he sent his son Akshay Kumar to kill Hanuman. But Hanuman ji reached him in a moment. After some time when Ravana got to know the death of his son, he became very angry. After that Ravana sent his eldest son Meghnad. Meghnad had a lot of war with Hanuman but after doing nothing, Meghnad gave Brahmastra. While honoring Brahmastra, Hanuman himself became a bandguard. Hanuman was brought in the meeting of Ravana. Seeing Ravana Hanuman and laughing, and then angry he asked, "Why the apes, why did you annihilate

Ashok Bhatika?" Why did you kill my soldiers and son for what reason you do not have the fear of losing your life? Hearing this, Hanuman said - O Ravana, who broke the great Shiva bow in the moment, who killed Khora, Doshni, Trishira and Bali, whose beloved wife you kidnapped, I am the messenger of them. I was hungry because I was hungry and your monsters did not eat me, so I killed them. It is still time to hand over Sita's mother to Shree Ram and ask for forgiveness. Ravan heard laughing at Hanuman and laughed and said: Really, your death is on your head. By saying this, Ravana ordered his ministers to kill Hanuman. Hearing this, all the ministers ran to kill Hanuman. Then Vibhishan arrived and said, "Wait, it is not right to kill the messenger. It is against the policy." Any other terrible penalty should be given. Everyone said that the monkey's tail is the most lovable, why not dip the cloth in oil and bury it in its tail and set it on fire. On the tail of Hanuman, the oil cloth was tied and the fire was set on fire. As soon as the fire started in the tail, Hanuman ji jumped off from one roof to another and left the sea of fire to fire the whole gold in Lanka and extinguished the fire on his tail there. From there straight Hanuman returned to Shri Ram and there he told Shri Ram about Sita's mother and also showed his bracelet. Seeing the sign of Sita Mata, Shri Ram became Bhavukuk. Prabhu Ram Setu Bond: - Now it was a matter of concern of Shri Rama and Vanar Sena that the whole army would be able to move to the other side of the ocean. Sri Ram ji requested the sea to give way that their army could cross the sea. But even though the sea did not listen to them, the sea did not listen to them, then Ram demanded a bow of Lakshman and the fire bowed on the ocean, from which the water could get relief and they could move forward. As soon as Shri Ram did this, the sea god appeared scared and apologized to Shri Rama and said, "O Nath, do not do that, with this arrow, all the fish and living creatures living in me will end. Shri Ram said, 'O sea god tell us how my vast army can overcome this sea. The sea God replied - O Raghunandan Ram There are two apes in your army: Tap and Neel can swim in any of the big things in water by touching them. By saying this, the sea god went away. According to his advice, Nal and Neel wrote the name of Shri Ram on the stone and saw the bank in the ocean, and the stones swam. After that, the Nail Neel

after throwing the stone into the ocean by sea and then reached the other end of the sea. Sri Rama's Vanar Sena: In Sri Lanka, Shri Ram camped along the coast along with his army. When it was revealed to Rao's wife, Mandodari, he was nervous and he explained Ravana very much but he did not understand and went to the meeting. Ravana's brother Vibhishan also explained Ravana in the assembly and asked Sita to give him directly to Shri Rama, but listening to this, Ravana got angry and kicked his own brother, due to which the civilization came down from the staircases. Vibhishan left his state and went to Shri Ram. Ram also gladly accepted him and gave him the place of residence in his tent. For the last time Shri Ram sent the son of Bali to Angad Kumar but Ravan did not even accept it. The war started: - There was a fierce battle between the army of Shri Ram and Ravana. In this war, on the Lakshman Meghnad struck with power binding, due to which Hanuman ji went to the Himalaya Mountains to take Sanjeevani Buti. But they could not trace that plant, so they had just picked up the entire Himalaya Mountains. In this war, the army of Shri Rama of Ravan's army is present and in the end, Mr. Ram shoots him in Ravana's navel and kills him and Sita brings the mother back. Sri Ram makes Vibhishan the king of Lanka. Shree Ram Mata Sita and Bhai Lakshman return with their 14 years of exile from the state.

9 - Vedic history Mahabharata's subtle story:

The Mahabharata is an invaluable heritage of Hindu culture. It is also said to be the fifth Vedas in the scriptures. Its creator is Maharishi Krishnavadavayan Vedavas. Maharishi Vedavas himself has said about this book- Yanehahasti na Kutrita. Whichever topic has not been discussed in this book, its discussion is not available anywhere elsewhere. The priceless gems like Srimad Bhagwatgita also give the same ocean.

introduction

The Mahabharata is composed by Maharishi Krishnadavapayana Vedavas, but it is written by Lord Shri Ganesha. This book is described by Chandransh. In the Mahabharata, justice, education, medicine, astrology, warfare, yoga, economics, Vastu Shastra, crafts, workshops, astronomy and theology are also described in detail. This epic 'Jai', 'Bharat' and 'Mahabharata' are popular with these three names. There are over one lakh verses in this book, so it is also called Shatashastri Samhita. This book comes in the memory class. There are a total of 18 festivals in it, which are as follows- Adhipar, Gala Parva, OneParva, Viraat Parva, Industry Festival, Bhishma Parva, Drona Parva, Karna Yatra, Shalya Parva, Saptikik Parva, Gala Vaaya, Shanti Parva, Discipline Festival, Ashrama Vyavastha, Maulal Parva, Maha Pratasthanik Parva and Swargarohana Parva. Let us know in this article through these 18 festivals that the entire Mahabharata

1. Adipurav

Chandranna was a pratapi king named Shantanu. Shantanu was married to Goddess Ganga. Shantanu and Ganga's son were Devvrat (Bhishma). For the sake of his father, Devvrat gave his marriage to Satyavati and promised to live herself lifelong Brahmachari. Due to this massive pledge of debate, he was called Bhishma. Shantanu had two sons with Satyavati- Chitrangad and Bizarre Chitrangad became the king after the death of King Shantanu. After Chitrangad, sat on the strange verb cushion. Bizarre marriage was from Ambika and Ambalika. Pandu was born from Ambika to Dhritarashtra and Ambalika. Dhritarashtra was blind from birth, so Pandu was placed on the throne.

Dhritarashtra was married to Gandhari and Pandu married to Kunti and Madri. Gandhari had a hundred sons from Dhritarashtra. The biggest of them was Duryodhana. Pandu was a son named Kunal from Naumul and Sahdev from Kunti to Yudhishtir, Bhima, Arjun and Madri. Dhritarashtra was made king after the death of Pandu. Dronacharya taught weaponry to Kaurava (son of Dhritarashtra) and Pandava (son of Pandu). Once all the princes were performing arms training, Karna (this was the eldest

son of Kunti, who had been given birth by Kunti after being born in the river) should have competed with Arjuna, but due to being Sutta, The opportunity was not given. Then Duryodhana made him king of Angad.

Once Duryodhana constructed a Laxmipur for the purpose of ending the Pandavas. Duryodhana conspired to send the Pandavas to there. At night, Duryodhana lit a fire in the lakshakshmora, but Pandav escaped from there. When Pandavas were resting in the woods, a monster named Hindib came to eat them, but Bhima slaughtered him. Hindib's sister Hidimba was fascinated by Bhima. Bhim married him. Hidimba is a son named Bhumotkach from Bhima. Once the Pandavas roamed the house of Panchal, the daughter of Raja Drupada, the daughter of Draupadi, who went into Swayamwar. Here Arjun won the self and declared Draupadi. When Arjun took Draupadi to his mother Kunti, he did not say without seeing that the five brothers split among themselves. Then when Sri Krishna said, the five brothers married Draupadi.

When Bhishma, Vidur etc. came to know that Pandavas were alive, they were called back to Hastinpur. Coming here, the Pandavas settled their separate state, which is named Indraprastha. Once Arjuna had to go to the exile for 12 years due to the breach of the rule.

During exile, Arjun married Sukha, sister of Nagkanya Ulupi, America, Manipur's Princess Chitrangada and Krishna's sister. Arjun to Abhimanyu from Subhadra and Draupadi has five sons to Pandavas. When Arjuna came back to Indraprastha after completing exile, all were very happy. At the behest of Arjun and Krishna, a monster named Maysur built a beautiful house in Indraprastha.

Gathering

The building building built by Maysur was very beautiful and strange. Once Narada Muni came to Yudhishtira and advised him to make Rajsuya Yajna. Yudhishtar did the same. Bhima, Arjuna, Nakul

and Sahadeva went all four directions and compelled all the kings to accept the subordination of Yudhisthira. After this, Yudhishtir performed ceremonious yajna in the ceremony. In this ceremony, Shri Krishna slaughtered Shishu Pal. Seeing the excitement of Yudhisthira, Duryodhana started becoming envious. Duryodhana invited him to gamble for Hastinapur with the aim of grabbing the Pandavas. Pandavas lost their royalty and riches in everything to gambling. After this Yudhishtira lost his brothers and Draupadi along with himself. In a filled meeting, the misery brought Draupadi by the hair and started pulling her clothes. But the grace of Draupadi was saved by Krishna's grace. Seeing the insult of Draupadi, Bhima pledged to uproot the misery and drink his blood and pluck Duryodhana's jaw. Seeing this, Dhritarashtra got scared and he freed the Pandavas from the slavery of Kauravas. After this, Dhritarashtra The Pandavas returned their revenues as well. After this, Duryodhana called Pandavas back to play gambling again. This time the condition was that in the gambling that he will lose, he will spend his thirteen years with his brothers in the forest, in which the last year will be unknown. Even this time, Shukuni threw the dice on behalf of Duryodhana and defeated Yudhisthira. According to the condition Pandav was forced to go for 13 years exile and the state also left his hand. 3. According to the condition of forest festivities, Yudhishtir had to go with his brothers for twelve years of exile and one year old unknown. Pandavas started living their lives in the forest. Vyasji met Pandavas in the forest and asked Arjuna to get the sidewalk. Arjuna received divine light from Lord Shiva and other gods too. Arjuna also went to heaven for this. Angered by anything else, the Apsara named Urvashi cursed Arjuna for being impotent. Indra then said that this curse will prove to be a boon for you during the time of anonymity. Here, Yudhishtir used to come and stay in the pilgrimage pilgrimage while visiting the Ashram. Here Bhim's meeting with Hanumanji came to Gandamdan Mountain. Pleased, Hanuman gave a boon to Bhima that during the war, he would scare the enemies sitting on the flag of Arjun. A few days later, Arjuna returned from heaven. One day when Draupadi was alone in the ashram, then King Jayadrath (Duryodhan's sister Dushlala's husband) took her away. When the Pandavas came to know they

caught him. In order to punish Jaideath, Bhima gave him a head and left him with five peaks. Once Yamraj took the Pandavas examination. Yamraj wanted to know the answers of Bhim, Arjun, Nakul and Sahdev for his questions, but Yama Raj did not answer the questions of Yama. Because of which Yamraj had all these dead: In the end Yudhishtira answered all the questions of Yamraj. Pleased, Yamraj revived everyone.

4. Viraat Parva After the 12 years of exile, Pandavas planned to stay in Virat to spend the unknowns. First of all, the Pandavas hid out a huge tree outside their weapon city. Yudhishtar became a member of King Viraat. Bheem cook started to live in Virat Nagar. Nakul began to look after the horses, and Sahadev cows, Arjun started teaching the dance of Uttara to daughter of Raja Virat by becoming a Brihnala. Draupadi became a slave and started serving the wife of Raja Virat. Raja Viraat's fuck-in-law was fascinated by seeing the form of Draupadi and tried to commit adultery with him. Bhima conspired against him in the form of retaliation. Once the Kurus planned to attack the city of Virat. Earlier, King Sushma of Thigaratka attacked the city of Virat. When King Viraat went to war with him, the Kurus attacked Virat at the same time. Then the son of Raja Virat came to fight against North Bengal (Arjun) as a charioteer. When the reply saw the army of Kauravas, he started scared and ran away. At that time Arjuna made him a charioteer and fought himself. Seeing Arjun, he defeated the Kurus. By then the Pandavas had disappeared. The next day all Pandavas meet King Viraat in their true form. King Viraat was very pleased with Pandavas. Raja Virat married his daughter to Abhimanyu, son of Arjun.

5. When the Pandavas came into their real form after the Festival of Industries, Lord Krishna decided that they should return the kingdom of the Pandavas to the Kauravas after the condition that now the Kuruvass should return the kingdom of Pandavas. Then Pandavas sent one of their messengers to Hastinapur, but Duryodhana refused to give the state. Bhishma, Dronacharya etc. also tried to explain Duryodhana, but he did not accept it. Then Pandavas sent Sri Krishna to be his messenger, but Duryodhana insulted them too. When war was decided between the Kauravas and the Pandavas, the Pandavas created their commander Dhrishtadyumna (brother of Draupadi). Duryodhana appointed his

general father Mahim Bhishma. The armies of the Kauravas and Pandavas came to Kurukshetra. Bhishma Pitamah told Duryodhana that the warrior named Shikhandi in Pandava's army was a woman at birth, so I will not fight with him. Then Bhishma Pitamah also told that in the earlier birth of Shikhandi, there was a princess named Amba, whom I had brought forcibly everybody. He has been born again for the purpose of taking revenge. 6. At Bhishma festival, when the war was about to begin, at that time Arjuna got frustrated after seeing his family members in a group of enemies. Then Sri Krishna taught him the Gita and inspired to fight for his religion. Seeing widespread war in Kurwa and Pandavas, only after seeing Bhishma continued to destroy Pandava army for 9 consecutive days. Then Shrikrishna told Pandavas that Bhishma's death is impossible, therefore he can tell the remedy to remove him from war. On asking the Pandavas, Bhishma said that if the Shikhandi comes to fight me, then I will not run the weapon on it. In the battle of the tenth day, Shishhandi fell on the side of Pandavas, Bhishma came in front of his grandmother, who, after seeing Bhishma, gave up his arms. With the help of Shikhandi under the command of Shri Krishna, Arjuna wounded Bhishma with his arrows. Due to excessive injuries, Bhishma fell down from his chariot. The arrows in the body became a bed for them. When Bhishma noticed that at this time the sun is the southern part, then he will not give up life and on the bed of arrows only to be a descendant of the sun Began to wait 7. After Drona Vibh Bhishma patriarch Duryodhana appointed Dronacharya as his army commander. Dronacharya plans to capture Yudhishtira alive. For this Dronacharya composed Chakravyuh and took Arjuna away from the battlefield. Arjun's son Abhimanyu entered into Chakravyuh and fought bravely and got death. Then Arjuna came to know that he was very angry and he pledged to kill Jaideath, because he had closed his path after entering the cave of Abhimanyu. On the fourteenth day of the war, Arjuna slaughtered Jaandrath while fulfilling his vow. Bhumotakch, the son of Bhima, also fought with his maya and started destroying the Kurus. When Duryodhana saw that Kurtavakcha was not stopped then he will defeat the Brahmins today, then he asked Karna to stop him. Karna slaughtered his divine power, which he had

saved for the slaughter of Arjuna, and slaughtered him. On the fifteenth day of the war, Dhrishtadyumna slaughtered Dronacharya conspirently. When it came to know of Ashwaththama, he attacked Narayan Azar, but Pandavas survived due to Lord Krishna. 8. After Karna Dronacharya, Duryodhana made Karna the commander. For two days, Karna successfully defeated the army of Pandavas. On the seventeenth day, Karna came to make King Chalya as his charioteer and fight. When Karna was battling Arjuna, Bhima Kurwa was destroying the army at the time. While fulfilling his vow, Bhim overthrew both hands of miserable governance. Seeing Karna injured Yudhishtir. When Arjuna came to know of this, he came to fight with Karna. There was a fierce battle between Arjun and Karna. At that moment, the wheel of the chariot of Karna suddenly collapsed in the ground. When Karna descended to remove his chariot wheel from the ground, Arjun slaughtered him at the same time. 9. Following the death of Karna, Kripacharya explained Duryodhana to treat the Pandavas, but he did not accept it. The next day, Duryodhana made King Surgya the commander. As the king became the Chief of the Army, Pandavas fell on the army. It was the 18th day of war. King Shalya fought a fierce war between Yudhishtira. In the end, Yudhishtir slaughtered King Sulla. Seeing this, the Kaurava army started running away. At the same time, Sahadeva slaughtered Shakuni and his son, Uleuk. Seeing this, Duryodhana ran away from the battlefield and hid in a lake. When the Pandavas came to know that Duryodhana is hidden in the lake, they go and challenge him for the war. There was a fierce battle in Duryodhana and Bhima. In the end Bhim defeated Duryodhana and left the place after leaving the place. At that time, only three greats of Kurus were left-Ashwaththama, Kripacharya and Lord Krishna. During the evening when they came to know that Duryodhana was lying on the banks of the lake in the dying state, the three of them reached there. Duryodhana was grieving by seeing his humiliation and being saddened by his humiliation. Ashwaththama pledged that whatever I wish, I will certainly kill the Pandavas. Duryodhana made Ashwathamah the commander there. 10. Saptatik Parva Ashwaththama, Kripacharya and Lord Krishna went to the Pandavas camp in the darkness of the night, but they did not know that Pandavas were not

in their camp at the time. Seeing the proper opportunity at night, Ashwatthama took a sword in his hand and entered Pandavas' camp, he told the Goddess and the cowardice that if someone got out of the camp, then you should kill him. Ashwatthama also slaughtered the five sons of Draupadi with the help of Dhrishtadyumna, Shikhandi, Uttamauja etc. along with the heroes and set fire to the camp. When this Ashwatthama went and told Duryodhana, he found peace of his mind and then his life spaned. Thus Duryodhana ended When the Pandavas realized that Ashwatthama had deceived his sons and relatives by sleeping deceitfully, he became very angry. Pandav went out to find Ashwatthama. Ashwatthama was found and searched by the Pandav Maharishi Vyas's ashram. Only then did they see Ashwatthama here. Ashwatthama used Brahmastra to see the Pandavas coming. To prevent him, Arjun also launched Brahmastra. Both arms started to collapse with the destruction of the universe. Maharishi Vedavas then asked Arjuna and Ashwatthama to return their weapons. Arjuna did the same thing but Ashwatthama did not know how to return the weapon. Then he changed his weapon's direction towards Abhimanyu's wife Uttara's womb. So that the descendants of Pandavas would be destroyed. Then Lord Krishna cursed Ashwatthama for wandering on the earth for centuries and removed the head of his head. 11. Mahavya Parva, when the loss of the Kauravas and the death of Duryodhana, Dhritarashtra, Gandhari etc were found in the palace of Hastinapur. The wives of the heroes, who received death in battle, started crying bitterly. Vindur and Sanjay consoled King Dhritarashtra. Seeing the loss of his sons Dhritarashtra became unconscious. Then Maharishi Vedavas came and explained to them and provided consolation. On the sayings of Viduruji, the women of Dhritarashtra, Gandhari etc. Kurkul went to Kurukshetra. Krishna came to Kurukshetra and explained to Dhritarashtra and Pandav also came to meet him. Dhritarashtra said that he wants to embrace Bhima who alone killed my sons. Sri Krishna understood that there is a hatred towards Bhima in Dhritarashtra's mind. That's why he had already made Bhima's iron statue stand in front Given Dhritarashtra put the statue on the heart and pressed so loudly that it became powdered. Dhritarashtra started crying as Bhima was dead, then

Shrikrishna said that he was not Bhima, the statue of Bhima. Knowing this, Dhritarashtra was completely ashamed. Sri Krishna reached Pandhwa with Gandhari. He was crying over the body of Duryodhana. Gandhari cursed Krishna that in the way you have destroyed our lineage, in the same way your family will also be destroyed. With the permission of Dhritarashtra, they cremated all the dead of the Kaurava and Pandav dynasty. After the last rites of the departed soul, Yudhishtir etc. stayed on the Ganges coast for a month. After this, the coronation of Yudhishtira was unanimously agreed. After the coronation, Yudhishtira gave his brothers different responsibilities and asked Vidur, Sanjay and Yuyutsu to be in the service of Dhritarashtra. After this, Shrikrishna took Yudhishtira to the Bhishma patriha, lying on the bank of the arrows. Here Bhishma Pitamah answered many questions related to Yudhishtira's religion, politics, politics and religion, meaning, work, salvation etc. 13. Discipline Feast In this festival, Bhishma Pitamah preached Yudhishtir to rule fairly. After sunrise of the sun, Bhishma chooses death with his will. Pandavas complete the funeral of Bhishma from the entire law, return to Hastinapur again. 14. When the Yudhishtara became very disturbed by the death of the grandfather, father Maham Bhishma, then Maharishi advises Vedavyas Yudhishtir to perform Ashwamedh Yagya. Then Yudhishtira says that at this time I do not have enough money for yagna, then Maharishi Vedavas told that the king was mercurial in Satyayug. His money is still kept on the Himalayas, if you bring that money, you can do Ashwamedh Yagya. Yudhishtira decides to do the same. Seeing the auspicious time, Yudhishtar goes to Himalaya to take King Murutta's money with his brothers and army. When Pandavas are bringing money, Abhimanyu's wife Uttara gives birth to a dead baby. When this is revealed to Shri Krishna, then he revives that dead child. Shrikrishna keeps the name of that child tested. When Pandavas return with money and they get the news of the test of birth they are very happy. After this, King Yudhishtur celebrates Ashwamedh Yagya. Yudhishtira employs Arjuna as the guard of the sacrifice of sacrifice. In the end, the Ashwamedha Yagya of King Yudhishtira is completed without interruption. 15. Ashramvasavya festival After living with Yudhishtir for nearly 15 years, there is the origin of devotion in

the mind of Dhritarashtra. Then, along with Dhritarashtra, Gandhari, Kunti, Vidur and Sanjay also go to the forest to do penance. While living in the forest, Dhritarashtra, Gandhari and Kunti used to perform heavy penance and Vidur and Sanjay used to serve them. After much time passed, King Yudhishtira came to visit Suratvar, Dhritarashtra, Gandhari and his mother Kunti. At the same time there are also Maharishi Vedas. Maharishi Vedavas survives all the heroes killed in battle for one night from his Tapopole. By staying with their families all night, they all return to their respective places. By staying in the forest a few days, Yudhishtir etc. all come back to Hastinapur. Nearly two years after this incident Narad Muni comes to Yudhishtir and points out that the death of Dhritarashtra, Gandhari and Kunti has been caused due to the fire in the forest. The Pandavas are very sad to hear this, and they do their sacrifices for the peace of Dhritarashtra, Gandhari and Kunti. 16. On one day, the masal festival comes to Maharishi Vishwamitra, Kanva and Rishi Dwarka. There, Shrikrishna's son and other youths insult him. In anger, the monks curse the destruction of the Yaduvansis. One day when all the Yaduvanshi Prabhas are gathered in the area, then they die and fight each other there. Balram also renounces his body with yogic. Then Sri Krishna is sitting under a tree in the forest, then a hunter moves the arrow on his feet, so that Shrikrishna also abandons his body and goes to Swadham. When this thing comes to know Arjuna, then Dwarka comes and the Yaduvanshi's family take with them to Hastinapur. On the way, the robbers attack them and take a lot of money and women with them. Arjun is very ashamed by seeing this. When Arjun tells this to Maharishi Vedavas, he tells the Pandavas to go on an earthly journey. 17. Mahaprashtasan Parva After the death of Shrikrishna, Pandav also became very indifferent and in his mind there was resentment. They decided to visit the Himalayas. By entrusting the throne to the son of Abhimanyu, Yudhishtar went with his four brothers and Draupadi and reached Himalaya. He had a dog along with him. Draupadi fell apart after some distance. After this Nakul, Sahadev, Arjun and Bhima also fell. Yudhishtira and the dog continued to move forward. Yudhishtira had gone a little further that Devraj Indra himself, riding on his chariot, came to take Yudhishtur to a body of paradise. Then

Yudhishtir said that this dog has come here with me too. So also will heaven with me. If Devraj Indra was not prepared to take the dog with him, then Yudhishtir also refused to go to heaven. Seeing Yudhishtira in his religion, he came in his true form (Yama Raj was with Yudhishtir as a dog). In this way Deoraj Indra took Yudhishtur to a body of paradise. 18. Hibernation Gav Devaraj Indra took Yudhishtira to heaven, then there he saw Duryodhan there, but his brother could not be seen. Then Yudhishtira told Indra that I want to go there, where are my brothers. Then Indra sent them to a very inaccessible place. Yudhishtar went there and saw that Bhima, Arjun, Nakul, Sahdev and Draupadi were in hell there, they also decided to stay in that place. Then there Devraj Indra comes and tells that you had told Dronacharya the death of his son by deceiving by telling the story of Ashwatthama's death. As a result of this, you also had to see hell for a while. After this, Yudhishtar Devaraj breathed his body in the river Ganges after the Indra, and then went to that place, where his four brothers, Karna, Bhishma, Dhritarashtra, Draupadi etc were joyfully seated (it was God's grace) . There Yudhishtar is the Lord Darshan of Lord Krishna. Thus the Mahabharata story ends. Listening of the Mahabharata - Unheartened Sibling From here, once the Vikrama came in Vikrama, the clouds of the Gods of the Gods were in the sky. The reason here is due to a sage and a Chakravarti king. As in the Mahabharata, the Pandavas had to face terrible plagiarism and a terrible battle. One such time happened with King Nal Daimanti, when bikar in human intelligence comes, then in the light of the sun, the path also shows with great difficulty. All of us believe that Shakuni was the greatest beneficiary of the Kauravas, whereas its exact opposite Shakuni was the biggest reason for the destruction of Kauravas, he had prepared the background of Mahabharata's war to end the descent of Kauravas. But why did he do this? In order to know the answer, we will have to start the narrative with the marriage of Dhrathashtra and Gandhari. Shakuni was the reason for the destruction of the Kurus: according to a monk, Gandhari was first married with a goat. Later that goat was sacrificed. This thing was hidden at Gandhari's wedding. When Dhrathashtra came to know about this, he put the Gandhara King Shobla and his 100 sons imprisoned and tortured him a lot.

One by one, all the sons of Subala started dying. They were given only a handful of rice for food. Subala prepared his youngest son Shakuni for retribution. Everyone used to give their share of rice to Shakuni so that he could survive and destroy the Kurus. Before the death, Subala requested the release of Shakuni from Dhrathastra which Dhrathartha accepted. Subala asked Shakuni to make the back of his spinal cord, the same thing became the reason for the destruction of the Kurwa lineage. Shakuni won the trust of everyone in Hastinapur and became the antagonist of 100 Kauravas. He not only provoked Duryodhana against Yudhishthira but also made the basis of Mahabharata's war. Draupadi was created because of a boon: the wife of five husbands: Draupadi was the sage wife of the last birth I called Indrasena. Her husband Sant Moghagalya's body died soon. He prayed to Lord Shiva to fulfill his desires. When Shiva appeared before him, he got nervous and asked for 5 times for himself. Lord Shiva gave him five husbands in the next life. Due to a curse Dhritarashtra was born blind: Dhritarashtra was a very evil king in his previous birth. One day he saw a swan in the river walking comfortably with his children. He ordered that the eye of the swan be broken and his children be killed. That is why in the next life, he was born blind and his son received death in the same way as if that swan. Abhimanyu was the soul of the Kalyavan monster: It is said that Abhimanyu was the soul of a monk called Kalayavan. Krishna had slaughtered his kalavan, and his soul was tied in his arms. He took that cloth with Dwarka and put it in a closet. Subhadra (Arjun's wife) accidentally opened the wardrobe when a fire broke out in her womb and she fell unconscious. For this reason, Abhimanyu was told only half way to pierce the maze. Eklavya was made the cause of death of Dronacharya: Eklavya was the son of God Shiva. He was lost in the jungle and he was rescued by a Nishad Hiranyandhu. Eklavya Rukmani was killed while saving her father's life during Swayvar. Pleased with his sacrifice, Shri Krishna gave him a boon that he would be able to get revenge from Dronacharya in the next life. In his next life, Eklavya was born as a drashtadyumna and caused Drona's death. According to Pandu's wishes Pandavas had eaten the dead body of their father: Pandu was a knowledgeable person. His last wish was that his five sons used to eat

his dead body so that the knowledge he acquired acquired his sons. Only Sahdev eat three parts of his mind while following the father's will. Sahdev was the first to know the history of the piece, the second piece was eaten on the present and the third part was the account of the future. Although there is a belief that Pancho was eaten by the five Pandavas only, but the most part was eaten by Sahdev. In Kurukshetra there is still a weird peak: there is a place in Kurukshetra, where it is believed that the Mahabharata war was fought. Soil structure is very different from some 30 km radius from that place. The scientist is not able to understand how this is possible. Because this kind of soil can only happen if there is a lot of hot heat in that place. Many people believe that only because of the fight The change in the tie has changed. Shri Krishna had taken Barshik's son Danesh Barbarik and grandson of Bhima and was the son of Ghatotkach. Nobody could defeat Barbarik because he had three arrows from Kamakhya Devi, from whom he could win any war. But he had sworn that he would only fight for a weak side. Now when the barbarians left, the Kurus were weak when they reached there, so it was decided to fight them on their side. When Shri Krishna came to know about this, he asked for his donation. And gave him a boon that you will be known by my name in Kaliyug. This Berbruk temple is in Khatushyamji in Sikar district of Rajasthan, where it is worshiped in the name of Baba Shyam. Each warrior had different conch shells: all the conch shells of warriors were very powerful. In a verse of Bhagwat Gita, there are names of all the conch shells. The name of the conch of Arjuna was named Devadatta. The name of the conch of Bhima was pondra, listening to his ears stopped hearing from the ear. The name of the conch of Krishna is called the Panchjanya, the name of the conch of Yudhishtir, Anantvajaya, the name of the conch shell of the goddess Pushpaku and the name of the conch of Nakul is Sughoshamani. Arjuna once went on exile: Once after chasing some bandits, Arjun got admitted in Yudhisthira and Draupadi's room. For the punishment of his mistake, he left for 12 years of exile. During that time Arjun married three - Chitrangada (Manipura), Ulupi (Naga) and Subhadra (Krishna's sister). He had a son named Avadhana (Aravan), who had a son named Naag Kanya Ulupi. Once in the war of Mahabharata, when a prince

needed a voluntary male sacrifice, Iavann himself sacrificed himself. Iravan is worshiped in Tamil Nadu as a deity and Hanjand is married to them. This narrative is related to Jamanmaya (grandfather of Arjuna), the last emperor of Pandav Kul. Jainmayya once used to make a serpent in order to eradicate the existence of the snakes from the earth, in which almost all the snakes on earth were lost. However, due to the interference of the Astika Muni in the end, the snake was left with the complete destruction of the snake, otherwise the existence of a snake on Earth is not present today. Let us know who was Jainmayya and why did he take a pledge of complete destruction of the snakes? The curse given by the sage to King Parikhar - Pandavas ruled Hastinapur for some years after the war of Mahabharata. But when he left the royal school and went to the Himalayas, the son of Abhimanyu's son was given the responsibility of the test. Parikshit further extended the tradition of Pandavas. But here the creator was playing another game. One day, when the heart was depressed, the king went to the forest for the tested hunting. The victim played through the ashram of Rishi Shamik. At that time the sage was sitting in front of the Brahma meditation. They did not pay attention to the king. Tested on this very very angry and he put a dead snake in the throat of the sage. When he removed the attention of the sage, he too became very angry and he cursed the King-Examined, that your death would be only from the snake bite. Raja Parikshit has tried to rid himself of this curse but it is of no avail. How the death of the King was tested - Raja Pichikshi tried every possible effort that his death could not be due to the snake's dew. He made all the measures he had built at a place where he could not kill Parinda. But the curse of the sage could not be false. When a king-tested from all sides secured himself, one day a Brahmin came to meet him. As gift, the Brahmin gave flowers to the king and he was sitting in a small insect in the same flower in the same time as the serpent 'Taakshar'. The captain was the king of snakes. As soon as he got the chance, he took the form of a snake and dug the test of the state. After the death of King Prakshit, King Jemmejaya sat on the throne of Hastinapur. Jainmayya was the last king of the Pandav dynasty. When Saram Medh Yagna of Raja Jeymayjaya came to know of the cause of his father's death, he

decided to destroy all the snakes from the earth and to complete this process, Organized Yagya. With the influence of this sacrifice, all the snakes of the universe were falling into the Havan Kund. But King Takshak of the snakes, whose bite was tested, died in the chariot of the Sun God to save himself, and its fall in the Havan Kunda meant the end of the existence of the Sun, due to which the momentum of creation could end. was. How to get rid of the snake ardent sacrifice: - To protect the sun and the universe, all deities started requesting Jainajaya to stop this sacrifice but Jainamayya wanted to take revenge for the murder of his father in any form. To prevent the sacrifice of Jainmayaya, Astika Muni had to intervene, whose father was a Brahmin and mother was a Nag Kanya. The matter of Astika Muni had to be believed and she had to free the Takshaka by terminating the spirited yagya.

10 - Supreme power in Indian philosophy

दृश्यतेह्यनेनेति दर्शनम् (दृश्यते हि अनेन इति दर्शनम्)

That is, the knowledge of the unseen and the Sattva is only the philosophy. The word Western Philosophy is made up of Philos (of Love) + Sofia (intelligence). Therefore, philosophy literally means wisdom love. Western philosopher (Philosopher) wants to be intelligent or knowledgeable person. It is from the history of Western philosophy that the Western philosopher wants to be intelligent on the basis of knowledge. On the contrary, some examples will be found in which it is found to be ideal for conducting interview with Paramatta on the basis of conduct purification and precision of manas. But this is an ideal oriental, not Western. The Western philosopher insists on his knowledge and does not consider it necessary to conduct his character according to his knowledge. Exceptions are only for Western mystic and medieval thinkers.

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः। स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥

That is to say, the people of the whole world earth quake should adopt the character of the people of India and make their character accurate. Pranayam of this country, electrification, was the source of all kinds of happiness in the country.

The second name to be interviewed with the supreme power in Indian philosophy is the philosophy. According to Indian tradition, man can have an intelligent knowledge of supreme power. In this way, the path of devotion and knowledge of Yoga for the interview has been explained. But philosophical knowledge is said to differ from scientific knowledge. In order to obtain scientific knowledge, there is a change in the subject matter in order to be subdued according to its desire and then it can be utilized for its use. But according to oriental philosophy, philosophical knowledge is the pursuit of life. Such philosophy itself changes itself in philosopher. He gets a divine vision. By which he sees all the creatures in its entirety. Oriental philosophy is seen as oriental philosophy and the Western philosophy is called language reform and clarification of suffixes.

Before knowing this, a little more we have to understand how India came from, where? On this horoscope. Before this, we would like to know how it became manifest. How did this solar system come before the Sun in this solar system before it? Many such solar systems exist in the galaxy, there are many such galaxies that are present in the universe. Now the question arises that how did this universe come to be called the galaxies? For many years I have tempted many years to know the answers to all these questions, which gave me the most proficient knowledge I briefly presented to everyone in front of you. After this, I had traveled to the mountains, the ocean and the desert of so many struggles after spending many years in the connotation of many divine gurus, for which I had to travel all year round, after which this divine wonderful knowledge It is not available for any kind of value. This knowledge has been received by Yogis, scholars, scientists and through a variety of listeners. In which I have added something which I have experienced even through some of its manifestations through sensation.

In order to gain all this knowledge, I have synthesized knowledge of many scriptures by studying, concentrating, meditation, self-study, in a very deep sense, the most prominent in it. Along with the Veda, Vedic Hex philosophy, Upanishad, 18 Puranas and also the atheist philosophy Buddhist, Jain, Charvak Darshan Western philosophy, etc. Modern literature used prose, prose, almost all kinds of sources from which I thought I had some knowledge may be received. By which your knowledge can be dealt with. I used that all the means, according to the power of my power. He did all that which is the whirlwind of my strength.

The most prominent who is the source of the most unlimited, unseen, wonderful, supernatural knowledge of this horoscope, through which we get the solution of all our problems and the problem is found in the free words, it is the Vedas. Then we all know about the first Kaljai, Apaurushesh, God Vedas. Before that we first find God. Therefore, it starts the source of knowledge with the wisdom of God. What is the first God? Where is it? Because God was the first, and it will remain. All this has been received through the word, so they were called the word Brahma. That is, the word of God is manifested, through words it can know the word is full of words which is the best word, God is revealed to them. What is the compilation of the best words in our search, it is undoubtedly a universal truth about God that it is the Vedas, so we understand the Vedas mantras which are related to God. Those who attribute God's qualities, deeds, nature to us.

ओ३म् तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः। तदेव शुक्रं तद् ब्रह्मा ताऽआपः स प्रजापतिः॥ यजुर्वेद

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O man! He is the omniscient, pure, Buddha, open-minded, just, compassionate world, the creator of the universal universe, and the ultimate of all, as the omnipresent universal eternal eternity. Being enlightened and self-published, it is like fire . The Aditya is the strong power of the sun, which is

not crossed by anybody, like Aditya, after accepting everything at the time of the Holocaust, the Sun is gaining the planets of the entire solar system with the power of its gravitational force, The eternal Universe is also holding God to Him. It is also known by the name of the wind as being God, eternal and strong, like the wind. As the Rigveda Mantra says. (O 3 M. Dwvmu Vatau Vat Asindhora Parvat: Daksh Vaatu Paranayu Vatu Yadrape: Rig Veda 10, 137-2 Here two types of air flows; One air flows through the heart, the other flows into the atmosphere outside There is one within it that you have brought out the force force for you. Secondly, you should bring out your disease sickness.) It will be God's happiness and happiness. The same Spirit. The same God Shukra is like the particle of Venus of the heart or by a pure heart. Being great, Brahma is universal everywhere, Prajapati Also called. How old is the Vedas? There was a time when the whole world had only one religion - Vedic religion The only religious scripture was the Vedas. There was only one guru mantra - Gayatri Everyone had the same greeting- Hello. There was only one language - Sanskrit And there was only one Devas - Creator of the universe, God, whose main name is O 3. Then all humans of the world had the same noun- Arya. The whole universe was united in this half-truthed form of unity, happiness and happiness were obtained by receiving the love of the Lord. People from all over the world used to come to India to call the Aryavarta to take education in India. There was no harm in it in spirituality and yoga. But after the Mahabharata war, due to the untouchability and idleness and selfish intellectuals of the unbridled Vedans of Brahmin deserving people, the situation changed and in the Kshatriyas, "whose sticks were his buffalo," the unitary communist system was running. In the name of religion, the heresy, that is, Vedanindak, started behaving as those who behaved against the Vedas, the world empire and the Jagatguru remained a place for foreigners. He who was about to be called Jagatguru Sabka Sartaj, was made an attachment. In order to declare these slaves of slavery and to reveal the true form of religion, after this era of ages, this land was born from the soil of Tankara village of Gujarat, which was named Mulshankar. Which later became famous as 'Maharshi Dayanand Saraswati'. When he took pride in the name of religion, he was

proud of hoisting the hypocrisy-khandini marker against the evils of evil, superstitiousness, conservatism, gurmandism, paternalism, birthless misanthropy, polytheism, avatarism, astrological astrology, deceased Shraddha and idol worship etc. All the world Tail rolled the hail of the sage The biggest reason behind this victory was to introduce the sleeping mankind to its true religion. Maharishi took out the looted humanity in the name of religion and brought it out of darkness and re-established it in the true Sanatan Vedic religion. Today, if we are fair, compare that who presented Vedic property to us, then it is the Divine God, which can be borrowed from debt, when we can understand the goodness of Vedic religion and reflect our life with its light. Vedic religion is the basis of all the opinions and sects of the world in the same way as the basis of all the languages of the world is Sanskrit language which has existed since the beginning of creation. Other views of the world have been taken by some pir-pagbars, masahaguru, mahatma etc. But due to the absence of the four Vedas, Vedic religion is godly, no human being is run. In Vedic religion, a formless, omniscient, omnipresent, justified God is considered to be worshiped, it is worshiped, not in the place of other gods and goddesses. Definition of Dharma: - The form of God's nature is to ensure the justification of justice and unbiased justice, which is considered to be authenticated and verifiable with authentic proof, for all humans, is called religion. The best human traits - to cultivate the nature and nature, proves the meaning of religion. The Vedas are mainly of four types which are not unmanaged. The Vedas were manifested by Paramamswar in the heart of the four sages of the beginning of creation. The first Rigveda has been interviewed by the Agni Sage, which is famous in the world as the Knowledge of the Kand, there are over ten thousand mantras which are called Rishas. The second is Yajurveda, which contains 1975 mantras, which is the Karma Kand, which was interviewed by the Hindu sage. The third Veda is the Vedas, which contains 1875 mantras. Which is the penance. Which was conducted by Aditya Rishi. The fourth Veda is the Atharvad which contains more than five thousand spells. In it, most of the mantras have already been taken from the three Vedas, only a few spells are exhausted. Which is known as the Science Kand, which was interviewed by

the Aghira sage. Earlier, the Vedas knew the form of Trivedi. The main subject of this is knowledge, karma, compassion. Or the knowledge of God, soul, nature is present everywhere in the Vedas. The Vedas are also called Shruti because millions of years have been secured by the Guru Shishya Parampara from the beginning of the billions of years. Till now it has been brought to the forefront. Which is called oral or oral language The Vedas were given at the beginning of the creation, therefore, the Vedas are as much ancient as the creation is, the age of Saturn has become one billion rupees in eighteen thousand seventeen thousand eight hundred thirty-three thousand thirty thousand one hundred and seventeen years. Some kind of vedas No sophistication went count each syllable word quantities had not so far as the Vedas may be that there is not anything sophistication. Every mantra is tied in vowels, there is the meaning of the divine, the physical, the spiritual as well as the main suffering of the three types which have only been described as a way of getting rid of it. Apart from this, there are six parts of the Vedas and six subgroups in the organs, respectively, the preceding, the kalpa, the Nirukta, the Chhand, the grammar and the astrologers come. In the Shade Darshan, which is the epitome of the Vedas. Yog Darshan, Yogi Patanjali Rishi, composed by Sankhya Darshan Kapil Muni, is composed by Darshan Gautama Gautama Rishi, by Vaisheshik Darshan Kannad Rishi. The Mimansa philosophy is produced by the Gemini Rishi. Vedanta philosophy is composed by Maharishi Vyas. Origin of the universe According to the Vedas- The word itself is pronounced by the first God who is called Nad Brahma. Who appeared in the scene from the invisible, Parmeshwar first remembered himself and pronounced his personal name O 3M because it is the mysterious mysterious supernatural divine astounding Brahman in O3. There is an eternal power of three elements in which we present Brahma , Vishnu, Mahesh, There are three powers in this O3 which are known as God, organism, nature. It is an atomic form of the word Brahman, which is known in the form of an electron, neutron, proton, in the scientific language. The sound of the sound is the starting point of sound energy, which is also subtle than the radio wave, and this is the atom in the gross form. And in all the major elements in the atom, the overall properties of God, Jiva,

nature are present. As the water in a total molecule of water in the entire universe is the main attribute of the sea. How the world of macrocosm is composed of worldly consciousness (soul) and yoga (sadhna) qualities and accusations of the soul within the body, the composition form of the body, body yogi and the wise command-chakra command master legislation and universal form and the mystery of the universe is the mystery of self-light Solar system or solar family is the body of the body as a body form of the body from the womb to the womb; What is 'we' or 'I'? In the ignorant worldly person, 'we' do not remain the origin of the universe and the so-called God Particle. In the particle particles, God is not for all spiritual master disciples, God exists in Himself. About 8,000 scientists from more than 100 countries participated in the world's largest major application by the origins of the Universe and the so-called Godpeltical Geneva-based European Organization Nuclear Research (CERN) and spent more than US \$ 10 billion on this, resulting in the so-called God This whole search of scientists claiming to search for particle (Higgs boson) was half incomplete. Based on estimates, as well as training. Scientists believe that "Higgs boson" is the subtle particle found in the body, which is the weight in the object. Because of which all things are organized, which came into existence after a massive blast billions of years ago, which today's scientists are addressing the names of Higgs boson, God particle, Brahma kana with different names. This scientifically inventor of the Indian religion, the Guru Dharmacharya also says that the particle particle is God in which the science has also been certified. Scientists believe that understanding the Higgs boson (Brahma particle) will help in knowing the mystery of the universe's origin, it will come to know that the universe from which our earth, moon, sun stars, galaxies are made? Yet, science believes that a great explosion which was called a big bang, about a billion years ago, will be substituted and then our universe, but this great use will reveal the secret that the substance is made from energy. All the first words from energy and energy created matter. This half-incomplete uncertified approximate search of science raises many questions, such as when and where did the great explosion occur? What kind of amphibians happened in between? How did the substances used in the great

explosion originated? When and when? Where is the origin of the objects in the objects due to the Higgs boson? Then from where did this energy originate from this particle? Then the universe created by the explosion, why did this great explosion happen? What was the reason for that? What were the substances in the great explosion and how and when the substances originated? Where did the energy power found in substances in the universe originate from? Etc. There are many questions which neither the scientist possesses nor the so-called religious leaders have answered. To declare God the particle particles found in the substance Higgs boson is the identification of half-incomplete knowledge. The energy of the particle particle is not even the organism, not even animate, but the particle in which there is an unconscious power, the anatomical power is engaged in declaring today's scientific and spiritual people as divine-God-God and God is God -The God-God-God is engaged in erasing the isolated existence of God, which is a gross violent goddess. Whenever such a form of insecurity on the earth spreads atheism, then on this earth, the ultimate Lord-God-God-God-God-God evolves to uncover the mysteries of the universe and the mystery of science and spirituality too. Are there. In reality, this universe does not know the secret of the universe and the mystery of God from this world to the whole creation. Regardless of what the scientific people use and do Whatever the spiritual researches, the people of life should take full life, spend millions of crores of years, even then the secret of God in this universe and nobody will know. This entire universe is the creator of the universe, God Himself is the Creator, the whole mystery of this creation is only with Him. The substance of the science (particle) is only up to root. The secret of power before the substance, it is never possible to meet the mystery science. In the same way, the spirit of Jyoti, Divya Jyoti, Brahma Jyoti, Shiva Shakti, and Alim Noor, which appears in the state of any meditation-practice, does not have any Yogi spiritual in any way. That is, the mystery of the consciousness of consciousness and the consciousness of the spiritual beings of the scientists is only in the philosophy of the incarnation (i.e. who has revealed Parameshwar). Nasdaadi Sukit of Rig Veda says its context in such a way: - "When there was nothing, it was not creation, neither

this universe, nor the sky visible in the universe, air, fire, water, space, nor Sun, moon, no stars, no galaxy, no substance, neither animate nor this is Higgs boson, nor is this Brahma karna meaning that when this creation was not there, then it would be the God-God-God-God-God-Word form. The ultimate invisible zero form was in the Supreme Dham . He is also called the word Brahma. The word which is the verb form of Divine creation, the creation of the universe. Sankalpa means something, Bhav, there is something like this, that word came out of the word form a word from God, that is, a word was derived from the divine which was filled with a very strong band, that is, that much light was in it with strong power. This is also called as Aditi Shakti, the original nature, the latent nature. After sparking a word from the word form of the word, there was no change in that divine word, but it remained a whole word, that was the amazing feature of this divine. The word which came out from the word form God, which was filled with the fast fast Akshaya Jyoti, was given the weight of the whole creation. That is, the original nature has been entrusted with the power of creation and the power to create it. (The same word is derived from a word from God, it is known as a great drone, and it is called a great explosion on the basis of science estimate). Then this impenetrable fasting word is separated from the power by the power of the energy, which will later go to heaven, air, fire, water and place It took the form, that is, the form of matter, then the creation of this universe means that the word is created from the power of the divine power, and this universe is formed. Origin of creation: - In the pre-Adi era only when the word "Paramatattvam was the word Brahma. They had a resolution that something happened. Since he was with power, and the medium of his work is the resolution. Therefore, after making any resolution, only after declaring the same form of the word Brahma, the word Shakti was invented by separating the invisible energy (soul), which was called as Shakti or original nature of the resolution. According to the principle of the word Brahma (soul), the word zero energy has got the origin of the work of creation, that is, in relation to the universe, the command and order, the command and command of the supreme soul, the word Brahma, by itself, by the creation and destruction of the universe The related verb (the

soul) assigned to the power of the word form, but placed itself beyond these actions. " After power as Adishakti basic nature Khlayi, as occurred in Genesis that Adishakti nature so it Khlayi original nature. Again, Adashakti started the work under the direction and power of the word energy invisible Brahma. They got the will power to execute the work. Subsequently, the power of the word Shakti Roopa Adashakti, split into two types of jyothas, if the desire of the creation of creation, then the first, the second person became a living soul, in which the first Jyoti was called the soul Jyoti or Divya Jyoti, and the second Jyoti is the only light The first Jyoti soul, which is related to the consciousness and the second is called Jyoti Shakti, it is called Nature Substance originated. Regarding the utopata of the universe, the Rig Veda says in the Vedas that there was nothing at all in the first place, even the sky was not there but only God who was shining with his unique amazing power. First of all, it is said that the universe is the origin of the universe. Such desire came into the heart of God as revealed in the form of Brahma. In addition to this the enjoyment and the blossom also manifested the form of the zodiac energy, from the invisible world in the visible world, The supernatural hypothesis suddenly appeared in the sky, the nature of the enjoyment, and the other creature who indulges in it, entered into it and started expanding it. And there was an intense explosion in which the eternal universe, the smallest of which is our universe. Even the smallest sky in the Ganga is ours. Our sun is present on one side in its solar system. Which is the center of the galaxy going round with its entire planetary planets. The eternal solar system, along with the eternal solar system, many suns were born, our solar system originated and there was also a blast in which all the planets emerged from which only one is ours. Our world is four billion years old. As we see the earth today, it was not at all in the beginning. It is in its early period, not by the sun Due to the kiln, there was a panicky attack of fierce combustible gas like the Sun. It was cooled for a long time, for the reason of ration, after that a huge smoke ketu came and hit the earth from our inner side, due to which the earth became impoverished in two pieces, and after that a small fragment which we called moon Three hundred and forty-four thousand kilometers away from the

earth, started moving around the earth. As the Sun turns around the Sun. The Sun revolves around the center of the galaxy. The galaxies revolve around the center of the universe. And this essence is the universal Parmeshwar, which is the center of the entire universe, the invisible center point of the sound as the sound of the soul. Three types of main functions are being done in this universe. The first task is to become a fair witness by observing the form of God, seeing all kinds of acts, which is the form of a living being, which is called as soul, which is consuming the nature of the pleasures. . The second task is not to create life - in newer forms, it is constantly being called a devotee. By settling inside the cover of the natural substance of the substance. One of which is the most wonderful form of the human body as well. The third task is doing the whole form of the organism with the neutrality of nature, by making every effort to protect the conscience. After two parts of the earth were formed, after the many years on the earth, the Sun's light was not visible to the surface of the Earth, because the collision of the smoke was a terrible explosion which we can not imagine. In part separated from the Moon, there was a huge crater in the earthquake, which was about 12km deep. In which the water that rises from the perimeter takes away the clay walls of the soil and collect the deposits in it. Which is present in the form of the deepest Maha Sagar Pansant today on the separation. Because the mountain above the moon is just as high as the deep Pacific Ocean. That is, the piece of the same is the moon, where today is in the form of pacific ocean. When the moon separated from the earth, due to which the buzzing waves of Dhul-Dhusar were covered with ten directions in the airplane of the airplane, and the surface of the intestine became very cold. In the way, in a bowl, some very dilute waste of many substances should be dissolved by water and placed in a cool place for some time, which will be a huge part of the garbage and will be frozen in the basement and which will be light, float in the top of the water It will look like this, happened in the same way with the other person. In a way, it is closed in an envelope like a transpiration. And away from the light of the sun for millions of years. After receiving various types of gaseous water present in the water, it started to rise above the surface of the intestine by absorbing the

water, which was of very high mass density, it remained low, and which was very light, rising above the surface of the Earth, going upwards to its peak. The ozone layer is formed like ozone. Due to which the sun's rays do not come in dangerous rays on the surface of the equinox. By striking the ozone layer as the lead in which the sun shines the light of the sun's light in the same direction, in the same way, the transparent ozone layer starts to form a state that allows an organism to survive here. In a way, it acts as a shade armor for any creature on the ozone for life on the separation. The ozone layer is made up of two particles of oxygen. There is only one molecule of oxygen in water that makes two molecules an atom of water with hydrogen. After the formation of the ozone layer, the water which was directly on the surface of the earth came from the space also closed. Because of this layer, oxygen present in the particles of water caused chemical reactions through ozone particles and started to make the layer of ozone tightening, due to which the second particle hydrogen of water started going back into the space with the sun's rays. In this way, the water already present on the earth, when the heat of sun light started coming to the surface of the body, then in pure form, it became a partner for life, and on the other side, water present on the water is evaporated and the atmosphere in the atmosphere. And as time goes on, when the earth passes closer to the sun then this cloud begins to flow in the form of clouds of water, thus the season on the earth. A. Weather started. Winter, summer, rain, vegetation, etc. It was only because of the difference that only the difference was made that millions of Karunans had been living for years, when the moon did not separate from the other. It was an impact on the theory of Vishish that even before coming into contact with the progeny, the water was transmitted in the water, this process continued for millions of years. When this whip becomes very dense on the surface of the earth, then a thick layer of steam can be made up to a few kilometers above the surface of the earth. Many kilometers of this shallow steam, along with the fog and fog, became a layer layer of fog cloud in the layer area of several kilometers thickness. On top of it, the snowy layer of snow was made up of several kilometers thick. The way is the north and south pole of the earth, where there is a layer of salamander in

the thickness of twenty kilometers. The difference here is that this thick layer of ice is on the cold water of Salamander. While the first layer of ice which had several kilometers on the four sides of the earth, the fog was over the corners, the clouds and the steam, the steam. Its bottomless burning sensation was the body of the fierce gases, from the center of the Earth, from the center of the earth, about thirty to forty kilometers in the center of the earth, some very different types of different types. There was a layer of mustache of solid gases up to a few kilometers above the concrete and the topmost surface. When the smoke hit the earth with the result, the result was different from the earthquake. And when the Sun does not have any direct contact with the rays of the sun, Because, after the collision of the smoke, due to the collision of the smoke, the wind-storm was spreading around one and a half years of the equinox, resulting in the atmosphere of the atmosphere and the weather seasons on the earth. So far, very large reservoir of water was stored on the earth. Due to many millions of years of turnover. When the light of the sun was not there on the ascendant. At that time the surface of the isolation was cold due to all the wasp which was deposited right above the surface of the isolated surface, many kilograms all started frozen and formed the form of ice. And the very cold will become very solid until the surface of several kilometers has become very solid. In this way, when after several hundred years, when all the smoke was rising due to the separation of the Moon from the Moon. Everything will be calm and organized. And due to the layer of UoOn, the atmosphere formed on the isolated surface, the sun's light would come back to the surface of the equinox purely without the velocity of the rays. After that, only the rains started for four months, four months of summer and four months of winter began to fall. When there was a rotation, it became liquid forming the liquid as the liquid started flowing through the ice and started gathering from all sides to the place which was made due to the exit of the bishal crater. Many particles of water mixed with water also began to accumulate in the pits below the ice layer, due to the process of running for millions of years, the bottom of the ice in the pit, its lower water in liquid form, All the surface was filled up in which there was no wave nor there was any tidal reflux in it. Because all

the water was below the ice. The bottom of the water which used to flutter the waste from all the four sides. All the water started accumulating under the ice. This is the reason behind which the earth emerges as a mountain in the millions of years, beyond the surface, that the earth is a bishop rock forming with both poles, which can not spread, and water or ice can not go above the surface of the equinox. Because the isolation is moving so fast, from the east to the west, a backum has become this way. Which prevents the proliferation from spreading, which causes the mountain to become inside the salamander. In this way, the first mount of Himalayas was born from Samandar present on the earth, which is about nine kilometers high today from the surface of Samandar. And even today he is growing. Where the Himalaya Mountains are situated on the islands today, sometimes there used to be Tenender named Salem many millions of years ago. Even today, on the Himalayas, excessive snow in the vast quantities of its peaks is covered with salt. Which proves that it has come from Salamander. As was on the poles, the ice was around the other side of the equator. Earlier, when there was no Himalaya, there was no Saamder. As the atmosphere of hot water is warm, due to the heavy snowfall of the poles, and in the water of Samandar, in the waters of Samandar, the same way, the same thing continued, within a few hundred years, the large country on the banks of Samander They are all sown in submersion. It has happened before. In Samandar, Mahabharata Kalin Krishna's Dwarka Nagari which was near Ahmedabad was merged in Samander. Even today, one or two kilometers of Samandar, there is a presence of Krishna in the city of Dwarka. Man is one who is capable of contemplating thought and truth, who does not have this power, he is not worthy of being called a human. We often want to change the other, we consider others to be beautiful, love others and want to be like others. Look at everything with its desire, anger and greed. Even so, we do not accept ourselves completely, we always follow the other. Because this product has been prepared with great diligence, thereby continuing to achieve success in relieving man's continuity. Today the world has become an unknowing house or a torture house; there is no one else who is making it, who is engaged in becoming like others. We do not know who we are?

When we know ourselves, there is no other like us, we are unlimited and wonderful power. We always want to understand the world, want to change the world, or want to walk with the world. Whilst Dunia is Deaf, Luli, Lame, Adhyaj and Beray, here everything is mortal. We love ourselves, change ourselves, live for ourselves, everything is possible for us, when our focus is on self. Only then will we have the knowledge of ourselves. We are the first Indian. Our first religion is to know India, India is not a person, India is a soul, as the body of the soul without the soul is useless, in the same way, without the presence of India, the existence of the world is not possible. Because the beginning of the world or the first incarnation of the world, the Indian sub-continent, on the iceberg of Tibet, it was a sunny amethyst, that means all the creatures present on earth were born here in the form of a young creature, without any help from a fetus. The reason behind this was that if children were born then who would follow them? If the elderly were born then who would serve them? For this reason, all the organisms were erected in youth form or in other words, cloning was produced. Who was this cloning? He was Manu and Saptarishi. It had come from Mars because when there was a terrible nuclear war started in the god and the monster that is in Arya and unreal, due to which there Humanity Sanskrit civilization started to be destroyed by a lot of poverty. With this the atmosphere of the atmosphere became very hot and the atmosphere reached almost on the verge of ending, due to which the gravity of the moon's moonlight decreased and it started moving towards it to hit the surface of Mars. It was this knowledge that the scientist and saptrishi manu who was the chief of that place, he had taken all the organisms, Jean DNA, which were already done by the scientific scientists gathered in order to pursue life and prosperity, all took a large specimen With help, came to the summit of the Himalayas to establish a bishal lab here and cloning it with the human being of all types of animals. The moon was subsided some time after the moon. Everything was completely destroyed because of the collision of bishal planets, for many years, the sun's light could not reach that planet, due to which it was not possible to survive the existence of any organism, except for some subtle Vectoria which still exists there. In this way, the first of all the

creatures, including humans, emerged on the earth. At the summit of the Himalayas which is now in Tibet The paradise was built there first. Before this Paradise was settled on the North Pole, it was finished after the Ramayan Kalin war, because Ravana had a brother Kumbhar who had taken possession of his right over the South Pole and he used to attack his brothers and Ravana was with. Because of this, the gods had saved the life of Ram Ravana from a planned line, for some time only. Because of this earthquake, the war of God and the monster was continuous. In which heaven also has changed over time with heaven also. This Paradise of Tibet was present till the Mahabharata period, when the God was the most superior woman man who lived for thousands of years for thousands of years. Here, the sadhana, which was born from the creation of the creatures, was not allowed to live, so there was often a war to live here, where the living in heaven there would have been bishusha with its own yoga force, and the sadhana jana who was born of mathuni, was weak from the deities and Were not even able to live in that environment. When their numbers began to grow rapidly, big cities were located in the lower valleys of the Himalayas for all these. As we know, Kashi was appointed by Sion, where Raja Harishchand had auctioned. And an event falls in the Mahabharata when Arjun goes to heaven and lives here with his future father, Indra, and comes from there with many types of art and Arshatha Shastra. By meditating on the Himalaya here, praising Shiva also receives the eagle from them. Siva and Hanuman are present in both Mahabharata and Ramayana, proving that the people who lived in heaven lived for millions of years. 10 - By the Vedic scholar Scientist Vishwamitra, the establishment of heaven in space was the ancestor of Raja Hirishchand Ram, Pita Dasrat of Ram, Pita Raghu of Dasrat and father of Raghu was the father. Ram, who used to hold Dhanush, is known only as Aj, many generations before Ram, his father was a hungry one. Who was a great devotee of Maharishi Vishwamitra. Once Maharishi was exposed to heaven for some reason, because he wanted his devotee to get or place in heaven there. Deities rejected this proposal and rejected the statement of Vishwamitra and the reason that he is a hungish Bilasi Raja, which is not here to live in heaven. By

hearing these deities, Rishi understood Bishwamitra as his insult, so he abandoned heaven and lived in the world, to take revenge for the humiliation of the Gods, he made a very big plan, together with Trishanku, Chakravarti was the emperor. For him to create a new heaven in space. Vishwamitra was also an emperor, he also ruled the earth, he was the ancestor of Trishanku on earth. A very famous narrative is prevalent in the context of Rishi Vishwamitra. When a wise sage Vishwamitra used to be the emperor, at that time there was a war with his demons. As much as Vishwamitra was returning to his state with his army of millions. His army and he was very tired, he wanted rest for a while, at that time he had nothing left to spare. Only then did he know through his detectives that there is an ashram of Brahma Dynasty at some distance here. Then Vishwamitra sent one of his servants to the ashram of the year and requested them to supply some logistic and food items for their army, the groom said in the answer that you are all right, all the material you have in time Will reach near. In this way, the army of Vishwamitra and the self-made ashram, put an end to a river bank. As they were told that all things will reach them in some time. Just like that, Vishwamitra was very surprised to know that all kinds of adequate supplies were given to all the army for the sake of being eaten. The work that I am being forced to accomplish in this forest has made such a task possible by a sadhu? To know this reason, he went to his ashram to meet himself, and with the blessings of Lord Rishi, Vishwamitra asked how did you do all this? Such a large lava saturated the army of Laskar. Then Brahma Rishi announces the existence of a cow in his possession, Dhenu, that all this The work done by Dheenu Gay has been done. Knowing Vishwamitra's work, Dhenu wanted to see it. When Brahmashishi saw Vishwamitra performing the work of Dheenu Gay, Vishwamitra was fascinated by seeing him. And they expressed the desire to take Kamdhenu to his palace. This work was done by Dhenu which came out of the Sagar Manthan, which was done by the gods and the demons. The Brahma-rishi year said that Kamdhenu himself decides that it has to be said. Kamdhenu refuses to visit Vishwamitra's palace. Vishwamitra used all his types of policies to bring Kamdhenu to his palace. Material, price, punishment, distinguish but it is not successful in any way. In

the end, they had to accept their defeat. Then how did it become possible to consult all the scholars of his own? Why do Kamdhenu want to leave an emperor and stay in the ashram? Then all his scholarly colleagues associate said that there is no ordinary human being Brahma Rishi. Vishwamitra said that he is bigger than emperor? They got the answer Yes Maharaj came in the arrogance of Vishwamitra Brahma Dynasty and thus left the state. And in the Sadhana of Brahma śrishi, Talin became very long after it was addressed by Brahma Rishi Puran with the title of Brahma Rishi. And they got a place in heaven, after having spent a lot of time after sacrificing Paradise due to Trishanku's sacrifice and got together in creating a new heaven. Maharishi Vishwamitra, who was a great scientist, along with his disciples to bring Trishanku to the living Paradise, he nirvana in space under the name of a new satellite paradise. And established it in the middle of the lunar and the moon, it was completely a man-made satellite. There was all the comforts of human being there, it was a crematorium. As in today's times, America, China, Russia etc. have made their own space station in space, although it is very small, here some human scientists live to make a sign, human beings can move around here in the future. is. Wherever Kalpana Chawla was coming back, her flash craft blasted on the way, killing all seven members of that spectacraft including Kalpana Chawla. There Sunita Billionaires of the Indian dias also have come. Vishwamitra's built satellite was big and all kinds of pleasures were there, but Trishanku started living with his men. But this thing and the other sage sages who lived on the Himalayas in heaven did not like them, that someone should live from them and live a good life from them. Because the heaven which Maharshi Vishwamitra had made, the age of the living person was also increased. And there were many types of beautification, which was present on the earth, there was no paradise for the people there. All of them started creating a variety of facilities to show Vishwamitra down. First of all, where Vishwamitra received the highest amount of money, which means that the state of Trishanku, which now runs under the rule of his son, King Harishchand. All Goddess Garad started promoting Raja Harishchand to prove false and untrue in the world, secretly it was very bad to Harishchandra. He has

announced to prove his reputation throughout the world, whoever proves him false, will give him his own son, even then King Harishchand had vowed not to lie in the dream. Vishwamitra needed funds for his Paradise in his space made in space; He knew that Deva Gad, King Harishchand proved to be false. Their program of heaven could stop if they seized the state and their wealth through their sanitation and from them. Or there may be some horrible statement. After doing this, he made a plan that Raja Harishchand should also be established in heaven along with his empire and should be discarded, so that there will be a conflict between the deities of Paradise in the Earth's monster Himalaya. And we will be saved from the protection of the Gods, and the heaven of our space will be secure with the empire. This thing when Raja Harishchand Maharishi came in his dream and told him that this desire was also of his father. But Raja Harishchand was more valuable to his truth and his reputation in the world was more valuable than his father Trishanku's wish. He did not want to leave the earth at any cost. For this, they have to put all their state text on wealth, wealth, wealth, dignity and everything. He was absolutely ready, along with his wife and his son were also ready. When Maharishi Visvamitra and Trishanku came to know that in any way Raja Harishchandra is not going to be untouched by his efforts, through the true path which has climbed his head. If everything else is snatched from it, then we should be disturbed by the problems of sadness and suffering of all sorrow. With the consent of hung, Maharishi Vishwamitra told Raja Harishchand that I will come to your court in the morning the next day and you have received all the state text that you have received from your father. Due to not obeying his command, donations to me, for which King Harishchand got ready. As soon as Rajar Harishchand started sitting in the durbar in the morning, Maharishi Visvamitra appeared before him, and recalled the dream of coming to his dream to take the state, for which Raja Harishchand happily prepared. And he is ready to go out of the state with his wife and son along with the beggar. Then Maharishi Vishwamitra said that this donation which you have given it is your father or sister. You do not have any of your own, in addition to it, you have to give Dakshina five Sahasr which you will have to arrange in five days and also for this, Raja

Harishchand will be ready for this. And departing from the state. Many grievances of tributes were afflicted by coercion and hungry thirsty, none of their helpers stood, because those who tried to help him became the master of the wrath of the gods and Maharishi Vishwamitra. With no one to be courageous, that could help Raja Harishchand and his family in any way, in addition to this, every day, Maharishi Vishwamitra used to make constant pressure to take his Dakshina. Because Maharishi Vishwamitra did not want that King Harishchand saved only the great and mighty tribulations to protect his childhood, he believed that Raja Harishchand would lean over, and would become disconcerted with his escape. But it could not happen that Raja Harishchand suffered terrible misery, and in the end, in many days, Ayodhya reached Kashi Shiva's city. Where they did not recognize anyone, they stood at an intersection where the necklace was sold, where he sold his wife and child to a trader, and sold himself to a dome. By which he found five golden gold coins, which he borrowed from the love by dividing Maharishi Vishwamitra into a Dakshina form. At the Samson Ghat of Dome, he started blinking the dead body by roaming his dead body. And the wife child becomes the slave of the house of that businessman and earns the living. Vishwamitra went to heaven and made his own wealth with all his wealth and kingdoms, animals, wealth, etc., and started spreading it there. When the Himalayan Gods did not see their plan succeeded, the expanse of Maharishi Vishwamitra's paradise started to hurt like his eyes. They were not able to tolerate this, that any Maharishi or King, who had been displaced from his heaven, could live in heaven for himself in space? It was also his honor and the faith of the people towards him in the ordinary people too started to grow. And more and more people now wanted to live with King Hung Kum in heaven built by Maharishi Vishwamitra. It was not all the gods of heaven that were present on the earth, that their faith towards them was low, it was a huge threat signal to the existence of them all. And the other reason was that the earth and the moon were made in the middle, Maharishi Vishwamitra's heaven used to do all his work with solar energy. Due to this, the earth was getting cold due to not receiving enough sunlight on Earth. And there was a threat to life here. If such a

thing continued, in some thousand or a million years, no human organisms alive on the earth survived. And another reason was given that the force of gravity attraction of the Moon decreased. Because the use of that gravitational force was used by Maharishi Vishwamitra to multiply much in keeping his paradise healthy. Due to which the present behavior in the sea at the time of tide began to occur. Due to the shortage of summer the sun's water was very low, and due to which the amount of rain decreased on earth. And because of this, the yield of earth grains, fruits and vegetables began to decrease. People began to be violent, killing animals and using them as food. This led to the increase in the number of violent monsters. In every way, with all the deities, all human beings have had a bad influence. All these information was introduced to Maharishi Vishwamitra and it was recommended that the earth be destroyed by destroying the space created by it. But Maharishi Vishwamitra answered the answer to the Gods very tedious when the God did not pay attention to us when we were living on the other side, now that we have got enough fire after putting all of our resources on us, we want to destroy them by talking about coming back. is. This is never possible for us, for us. There is no harm to us here. Protect yourself and do not wish for any kind of cooperation from me. When the gods of Parivar did not get positive results when they got a very bad second set, then the King of the Gods, Indra planned to join King Harishchand, the son of Trishanku. Afterwards, secretly join Sidha - Sidha king Harishchandra, together with his family, his wife, Shabya and son Rohtash, should be combined together. When the wife of Shabya Raja Harishchandra was a slave to his merchant with his son Rohtash. His wife had a very wicked and luxurious nature, she took a lot of work from Shabya, in exchange for giving her a lot of food, in spite of all the physical psychic. She used to always try to keep her mistress happy. Even then his mistress was very angry and used to give different kinds of rhetoric to Shabya. Even so, Rohitesh also used to do the work, it was going on, one day Rohtesh sent the woods in the woods. He was carrying the wood. Only then Indra's King Indra sent a snake to cut it, which cut the Rohtashi Due to Rohtesh's condition deteriorated, this thing when Shabya was getting very late for long. Did not come with a link

Then Shabya went to the forest in search of her where she found her lying dead on the way, then she came to know that she had lost her dear son. As he was very upset and killed, he took his lap in his lap for the last rites and reached the same Samshan Ghat at the time of the riverbed where Raja Harishchandra used to guard and used to do all the burials before he died. The night of the night was lit all night, the burning bodies were scattered around here. In the atmosphere all around the atmosphere was filled with terrible evils of burning, where the dogs were bayak, they were making that place even more terrible. Even today, he is well-versed in the burial of Raja Harishchandra in Kashi (Varanasi). When Raja Harishchand saw that Shabya and his lap have the corpse of his son Rohtash, he recognized it, but he did so to protect his true religion that both of them are unfamiliar. They told Shabya that after doing the cremation of any body, I have to give it to you only after that you can perform some cremation. Shabya Bilkh-bil said, 'I do not have anything, except this I can take half of the clothes in which I have fired my body in exchange for cremation.' For which Raja Harishchandra got ready. When Shabya extended her hand to tear her sari, then Lord Indra of the Gods appeared between them and said that now it is enough that you have won the king Harishchandra Satyarti be righteous. I liberate you from this act and make your son alive Let us all be with you now. Let us keep with you. In this way, be with Harishchandra devatas. Maharishi Vishwamitra returned his kingdom again to Harishchandra and be absorbed in the samadhi by being praised by the devotion of Raja Harishchandra to the integrity and devotion. Satishankr Raja Harishchandra's father, Satyabrat, everything that he had made for him, even for the heaven, Maharshi Vishwamitra. He also gave up the king Harishchandra and sacrificed himself in the divine by sacrificing the body. In this way the Gods saved the Earth to heaven and destroyed the heaven with its divine ego in space made by Maharishi Vishwamitra.

Karna was a great devout warrior while being in the army of Kauravas. Lord Krishna used to praise him. In the Mahabharata war, Karna had pledged to kill Arjun. In order to make him successful, the Ambassador of the Khandav forest, Ashwensen understood this as a suitable opportunity. He used

to keep the hostility from Arjun but did not get the opportunity to bite. As he turned arrows into the direction of Karna, so that when he was placed on his bow and carried to Arjuna, then cut Arjuna and take life. Even the arrow with the wheeze, but Lord Krishna understood the situation and placed the charioteer on the ground. The arrow came out from biting the crown. An unhappy horse came up and said to Karna, "Now try to arrange arrows carefully, do not run like ordinary arrows, this time Arjun should be killed. Karna will be very surprised. "Karna was very surprised at this. He asked that Kalsarpa, "Who are you and why are you so interested in killing Arjuna?" The serpent said, "Arjun once killed my family by setting fire to the Khandav forest, so to take revenge of him I I am distraught, I have come in the form of an arrow in my direction if I do not have the opportunity to reach it. "I will fulfill my grief through you." Karna expressed gratitude towards her help Ut said to be "gentlemen, let me policy battles with his own efforts. Your Anitiyukt assistance of winning over losing is good." Kalsarpa ear of policy-fidelity returned was to praise. He said, "Karna is the truth of your religion, in which there is no place in the ill-fated prejudice."

11 - Creature prays to the Lord

ओ३म् इषेत्वर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वन्याऽइन्द्राय भागं
प्रजावतीरनमीवाऽअयक्षमा मा वस्तेनऽईशत माघँसो ध्रुवाऽअस्मिन् गोपतऔ स्यात बहवीर्यजमानस्य पशून्पाहि॥

yajur veda 1.1

In this mantra, the creature prays to the Lord that I have been present in your stages to get your divine and amazing inspiration that I am ready to walk on the path shown by you, not only to get inspiration, but also to fulfill your devotion and To attain the power of energy from worship, also to acquire the courage and courage. By your excellent excellent inspiration and grace, you have given me

the power to reach the ultimate goal of my life. I never become lax or lazy in achieving the ultimate purpose of my life. Our life with inspiration, power and enthusiasm is a real and true life. O Prabhu, make me worthy to live this life.

This worshiper begins to give inspiration to the creator, saying, "O living beings, you become constantly dynamic karmashil, indecision, you can never touch far away". The meaning of the word of the soul is that the continuous moving element is because the indecency causes the objects to become corrupted, which is the first quality of the person. In this way, maintaining karmicity continuously is the cause of development and infancy. That is, efficiency is the basic purpose of life, the life-sustaining energy of the life itself is the continuous flowing energy. Just do some kind of industry, you will be able to work harder with the help of great scholars who help you grow, so that you keep growing day by day and your tilt is towards the best of karma. For your uplift, your happiness is always in the right direction for achieving the best purpose of your life. Be the foremost human beings in humankind who do non-violence non-violence, it is anticipated by every act of your life that your work is human creation with human welfare, all the generals and people are fragile. You should not be inebriated by the injustice of any creature from any of your work, nor your work in any way. You are the most wonderful person who possesses all of my qualities as well as me, and you have a lot of my best qualities in your life, and not only in my heart, but also the abundance of the qualities of Prakriti that is, In this way, you will be able to prove your simplicity with all my work easily with me. That is, you should not go behind the love and do not become mortal and die with the credit, so that you can make the achievement of immortality in your life. If you make such a life, then definitely become the best children, this will be an important failure of your life, whether your children or the people will be of the worst nature which will be your enemy, so that your life will become a living hell. Make such a wise journey in this life journey that your body is not infected with the disease. Do not leave this body in the middle of your chariot only with you. If this happens then how will your life be fulfilled? Its copies always remain vigilant, as the Sun remains

conscious of the ascendant. When you meditate on us, you will always be healthy, suffer from sorrow and sick diseases, which are the same as those who are absorbed in the highly physical nature. Do not fall under the vein of this state of disease, do not you suffer from tuberculosis, how can you trap its victim if you make the right use of nature? Thieves robbers never become the masters of your wealth, so always be alert and safe to protect your wealth. It is also a type of theft or stain to obtain wealth without labor or pleasure. With this you always keep yourself free. This cheat comes in different types of speculation gambling etc. This man makes a bad man who makes a lot of fun. As a result of which human fiercely dislike is in the grip of unsightly addictions and diseases. Out of which it is difficult to get out even after mushakkat, sometimes it becomes impossible. A sinful man who expresses or depicts sin properly, you have thoughts on your mind, never master or you are never able to do it, or that sinful soul should never rule over your thoughts. You should always keep a calm mind and keep your senses under your control and control them. Indraia never wanders its way when it is not done by the master of the senses, the lord of the senses, and when this does not happen, then the sensory person does not leave any work, it corrupts the path in every way. Go Patao means the Goddess who knows Ved Vani; In this Lord you always stay focused and keep your Dhru God, who is centered by God and remains here. The one who did not do it, was stuck in the middle of the two pillars of the world's mill, it was impossible to refrain. Lord is the main pillar of the axis of this world cycle, in this, you reside in our steadfastness. To be very self-centered in the world, do not stay self-centered, continue to try to relate to more and more beings and organisms, understand the pain of others, and I will become very much from one's life or living a life by taking care of it. . And God is preaching in the end with the mantra that Yagyagandha, the Lord's task of keeping this classical sacrifice very safe, keep animals safe, because it is not necessary to keep the water more secure but it is necessary to keep the fire very carefully otherwise it will Very severe pain and misery arises. Its head The reason is to keep them vulnerable and use them from negligence. In the way, it is not necessary to keep the mrigadi in a lot of binding in the bird house,

but in the same bird house, it is very necessary to keep the humble creatures in a very tough pajas? Similarly, it is necessary to keep control of these animals in control too. Because the work of reproduction in the world is continuous through this work. The energy of this work is the root of the world. The creation of the mind also comes from this work, the mind becomes the body and the world is made from the body. Generational work should be sacred, but when it becomes unregulated, this work becomes the deleterious waste on the premises of development. Anger is also the power of anger, but when it becomes unregulated, it proves to be devastating. And all the verses are the main of the disciplines and disasters. काम एष क्रोध एष रजोगुणसमुद्धवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥३७॥

As Yogeshwar Krishna says in the Geeta: - sex: -Moreover; Esh: -This; Anger: -Reaction; Esh: -This; Rajo-Guni-Rajogunase; Equilibrium: -product; Mahaashan: -prephant; Maha-Pappa-great sinner; Know-how Anm-it; Ih-in this world; Vaaranim-great enemy O Arjun, this is the work generated by the contact of Rajogun, which later forms the state of anger and who is the omnipotent enemy of this world. When the soul comes in contact with the physical creation, then the eternal Lord is transformed into work by the company of Rajogun or in other words, the sense of love of God changes in the same way as the milk in the form of yogurt with the tamarind. When the sex is not satisfied and it does not satisfy the sex, it gets transformed into anger, anger and attachment remain constant in this world. Therefore, the biggest enemy of soul is an uncontrollable sex power and this is the sex energy which inspires pure living to be trapped in this world. Anger is the father of Tamogun. These qualities manifest themselves in anger and other forms. Therefore, if the Rajoguna does not fall into Tamogun by staying and working methods, then by lifting up to Satguga, then man can be saved through anger by falling into anger. God has expanded himself in many forms for his daily Vraddhuman Chinand and the living beings are only part of this chinandan. They also get partial independence, but by misusing their freedom, when they turn the

service into sensory pleasures, they get into the grip of sex. God created the creation of nature for the purpose of providing for the fulfillment of these workarial interests and when the souls are bored fully due to long life being trapped in deeds and deeds, then they begin to inquire about their real nature. .

The creature had begun to inspire God, God has imparted these thirteen sentences to the organism. This is the thirteen sentence we discussed above. These are the only thirteen forms of 'Satyakastryodsh' truth. The one who adopts this inspiration, continuously progressing on the path of progress, one day almighty gets placed in the ultimate place. It is called Prajapati from protecting the people. In this way, Paramashathi of this Mantra is Prajapati:

By listening to his request for God's welfare of the creatures, thirteen sentences are said by the mantra which is the first sentence. The first mantra of the first chapter of the Yajurveda is this: First of all, the subject of Parmeshwar is being taught by Parmeshwar himself. As Swami Dayanand ji has told us, now we understand from the detail that what is the meaning of the mantra? In this first mantra, the true nature of Parameshwar is being expressed. The lord of this mantra is the supreme lord Prajapeshwar, and Lord Shiva of this mantra is the Guru Parameshvara of all. In this way, this mantra is the mantra of Parameshwar's interview, which is self-pervading itself by Parameswara himself, Parameshwar himself is also Himself Karta and Self Karma too. Through this mantra, Parameshwar himself is interviewing himself or making his own self-image. The ultimate guru is teaching his disciples about his means of interacting with his disciples.

Here the air is being used like a metaphor. For the physical use of the air, we all know that Rig Veda says: -

ओ३म् द्वाविमौ वातौ वात आसिन्धोरा परावतः| दक्षं ते अन्य आवतु परान्यो वातु यद्रपः|| ऋग्वेद १० ,

१३७-२

Here two types of air flows, one air flows through the heart, the other flows out into the atmosphere. One of them is bringing you the power force for you in the midst of it. Secondly, you should get out of your disease out of the disease.) That God is like a moon due to joy and joy. The same God Shukra is like the particle of Venus of the heart or by a pure heart. Being great, Brahma is universal everywhere, Prajapati Also called. That is, air is mainly of two types, one which goes inside it is our life which is called all prana and an air which emerges from the body which is apana i.e. it is death. In spiritual language, it is called pranayama, it is said to extend life and remove it. Pranayam It is very old wind science that it is being said that the prana be placed here. Pranayama is one of the eight limbs of yoga. Pranayama = Prana + dimension. It literally means - 'prolong life (breath)' or 'prana (vital energy) prolong'. (Pranayam is not meant to 'control the habit' or reduce it.) It has been said in the Hathaogapradipika- चले वाते चलं चित्तं निश्चले निश्चलं भवेत्। योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत्॥२॥

That is, when the life is transmitted, the Chitta becomes flowing and when the soul is motionless, the mind also becomes steadfast and the yogi becomes stale. Therefore, the yogi should control the respirators.

It has also been said: - Yavadway: It is believed that the situation is different. Death: Tasu Disappearance As long as there is air in the body then life is there. Execution of air (death) is death. Therefore, the air should be prevented. Pranayama is made up of the sum of two words- (Prana + Dimension) The first word is "Prana" second is "Dimension". The meaning of life which gives us power or strength. To understand the meaning of the dimension, we need to break the treaty because it is composed of the sum of two words (aa + yam). In this the original word 'yam' 'is' aa' is prefixed. Yama means' movement 'and' " " prefix 'inversion' has been used in the sense that the meaning of dimension

is inversion. Thus, in the pranayam, the dimension has been used in the meaning of 'reversal movement. Thus, the meaning of pranayama is the inversion of life. Here is a point to note that Pranayama is the noun of the special action of life inversion of life and not its result. That is to say that the word pranayam should be the realization of the special action of prana. Many rishis have said in their own way about pranayama, but the expressions of all are the same as in the pranayama thread and geeta of Patanjali, in which the pranayama form of patanjali is considered important which is as follows- तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥ Its English translation will be as follows: Separating the pace of breathlessness is pranayama. According to this formula, the first formula to make pranayama should be the proper interpretation of the formula, but before we can explain the pranayama of Patanjali, we should note that Patanjali compiled the formulas and measures of yoga formulas in the book, Yoga Sutra And the meaning of the formula is - a definite rule which is mathematical and scientific. If the formula is not properly interpreted then the answer is far from truth and the result will be zero. If according to the pranayama formula of Patanjali, pranayama is to be done first, then his pranayama formula Tasmin Sati breathing life of faith: Pranayama There should be a definite interpretation of that which is scientific, scientific, logical, and mathematical. According to this interpretation, action must be done. For this, the meaning of words in the formula should be understood and the special tip of the breakage given in it must be known. For this, the words used in Patanjali's Pranayama formula should be understood. Pranayam prana, which is called breath amplitude, is said to increase the distance between two breaths, control the movement of breathing and breathing, and prevention and removal. Pausing and pulling the breathing deep into the slow pace comes in the order of pranayama. With breathing, feel that while prana power, superiority is being pulled in by breathing, when leaving it, make sense to think that our badness, bad practices, bad thoughts are getting out of the quiz. If we breathe, then only if the wind does not take the wind, then it pulls all the energy of the universe into it. Now you will feel how it will be

like just breathing. The breath which we breathe in the lungs, it does not breathe only, it contains all the energy of the entire universe. Suppose that breathing makes your whole body run, it also has the power to repair your body. Pranayama should be done with the pronunciation of the following mantra (Gayatri mahamantra).

ॐ भूः भुवः ॐ स्वः ॐ महः, ॐ जनः ॐ तपः ॐ सत्यम्। ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्। ॐ आपोज्योतीरसोऽमृतं, ब्रह्म भूर्भुवः स्वः ॐ।

The importance of pranayama is very important. First of all, three things are needed, trust, honesty, firmness. Before pranayama, our body should be purified from inside and out. To sit for sitting should be placed ashana on the ground. While sitting, our spinal cord should be straight in a line. Suksan, Siddhasan, Padmasana, Vajrasan sit in any seat, but in which you can sit longer, sit in the same seat. When doing pranayama, our hands should be in knowledge or any other posture. There should not be any kind of stress anywhere in our body while doing pranayama, if pranayama in stress, then it will not benefit. Do not encroach on your power while doing pranayama. Heartburn should be comfortable. Those people who have high blood pressure, they should do pranayama slowly after their blood pressure becomes normal. If the expression is done, then practice the pranayama gradually after six months. With every breath of coming, chanting of Aum in mind will give you spiritual and physical benefits and the benefit of pranayama will be doubled. While breathing, concentration should be focused on one of the chakras, otherwise the mind will go astray, because the mind is very fickle. While breathing, pray to God with the mind and mind that "take out all the diseases of our body out of the body and put all the energy, oz and brightness in our body into our body". It is not that only sick people should do pranayama, if they are not sick, then do pranayama with prayer to be always healthy.

Bhastrika Pranayama: Sit in Sukasan Siddhasan, Padmasan, Vajrasana. Long breath from the nose is filled with lungs, then leave it with long breath lungs. Keeping pressure under the breath and leaving. We have to improve our mistakes, we do not breathe completely; And secondly our breathing is carried in the stomach. See, there are two ways in our body, one (nose, respiratory tube, lung) and second (mouth, esophagus, belly). As the lungs have the system to purify the air, it is not in the stomach. Due to that, our body lacks oxygen. And due to him, our body is spreading disease. The same mistake is to improve us. As if there is a desire to get something, even then we should be doing this while doing pranayama. And why do not you have the health of your life. Five of your souls are being empowered, all the systems of our body are being empowered.

Benefits: - Our hearts are meant to empower us. We are about to empower our lungs. It is also beneficial for eradicating all the ailments related to the brain. Parkinson's, paralysis, lolation, etc. to remove all the persons related to the muscles. To connect a relationship with God.

Kadalbhati Pranayama: Sit in Suksan, Siddhasan, Padmasan, Vajrasana. And when throwing the breath out, pushing the stomach inwards is to push inwardly, leaving only breath in it. In between two breaths, the breath will go in itself, intentionally not take inhaled inhalation. The cranial is called the front part of the brain; Bhati is called Jyoti, Kanye, to fast; Kapalabhati pranayama does continuously to increase the elegance of the face. Kadalbhati Pranayam is called the birth of earth. While doing kapalbhati pranayama, it is to focus on the Chaitanya Chakra. From this, the Kundalini power of awakening the Mooladara Chakra is awakened. While doing kapalbhati pranayama, it is to think that, all the nagestial elements in our body are going out of the body. You do not get food, but you have to do Kapalabhati Pranayama for at least 5 minutes daily, it is a straightforward way of reconciliation.

Benefits: - All the problems of Balo get a solution. Facial wrists, dark circles under the eyes will disappear. Thyroid problem is eradicated. All types of skin problems are eradicated. All problems of the

eyes disappear, and the light of the eyes returns. All kinds of teeth problems are eradicated and diseases like dangerous pyrias of teeth are also cured. Kadalbhati Pranamayam increases the body fat due to pranayama, this is the biggest benefit of this pranayama. All problems of stomach such as constipation, acidity, gastik are eradicated. All problems of eutrus (women) are resolved. Diabetes is completely cured. It is also helpful in reducing cholesterol. All types of aliens are erased. The most dangerous cancerous disease is cured. Themoglobin is prepared automatically in the body. Calcium is automatically prepared in the body. The kidney itself is clean, it does not require dialysis.

External Pranayama: Sit in Sudhasan, Siddhasan, Padmasan, Vajrasana. After carrying out the breath fully, after restraining the breath out, the three binds. 1) Jalandhar Bandh: - Holding the throat in full with the throat is to keep the chin tied with the chest. 2) Flying Bandh: - To pull the stomach completely inwards to the back. 3) Basic Bandh: - We have to pull the place of immersion completely upwards.

Benefits: - All problems of stomach like constipation, acidity, gynstic, etc. are eradicated. Hernia is completely cured. All problems related to metals, and urine are eradicated. The concentration of the mind increases. Help in getting rid of diarrhea (child mortality).

Anloom-Vileom Pranayama: Sit in Sudhasan, Siddhasan, Padmasan, Vajrasana. The beginning and the end is always to do with the nostril (nostiral), close the nose to the right nostril and turn left. Take a long breath, then close the left, leave a long breath from the right person ... Now take a long breath from the right and leave it with the left ... ie that right-left left-left this sequence, this process is 10- Repeat for 15 minutes. While taking your breath, your attention should be carefully collected on the order cycle, located between the two eyes. And when you breathe in your mind, you should continue to chant Oum-Oum. The astral pulse of 72727210210 of our body becomes pure. The left nadi is called Chandra (Ida, Ganga) pulse and the left nadi is called the Sun (Pingala, Yamuna) pulse. The cold air

passes through the lunar pulse and the hot vapor air passes through the Sun. With the use of cold and hot air our body temperature remains balanced. This increases our immune system. An extra pulse in them is in the middle of the two, which is called Sushumdhā Saraswati. The mantra that is discussed in a mantra of Rīg Veda is as follows: - Yehēo Mata Madhumantivarte Pya: Piyusha Doyidiratir Dibarahah. Utsushammaan Taurashvantvapnasten Adityan Anu Malda chetti .. 10,63,3 that is the mother's mother's salmon. Feeding the juice of honey as a nectar: It is the prana which is the right substance to drink, and the unseen Brahma, who has been absorbed in the universe, is mentioned earlier as Shushmāda Nadi Pran, who is made of Pran in all those places, is the source of the power to create a resolution, which is achieved by people who receive Paramand. That is why all the organisms have a welfare. As a mantra of Atharvad says, Ashtisiddhi Navadwara complete warrior .. That is, the Ashta Siddhi comes from awakening of eight chakras. Eight chakras, respectively, are known as Muladhara, Swadhishtana, Manipura, Anahata, Pureyuddha, Aadesh, Sahasrara and Brahmandhra. These eight chakras are located in this same Shudhamanda pulse. According to Indian Traditional Medicine Science, the concept of cycle is related to wheel-to-wheel, it is believed that its existence is doubly human in the celestial surface. It is said that the Chakra is the power center or the horoscope of energy, which allows the spin-shaped structure (fan fans create the shape of the heart), which gets continuous growth from a point in the body body, enters the layers of the subtle body. The rotating vortex of the subtle element is the focal point of the eclipse or its transmission. It is believed that under the subtle body, seven major chakras or energy centers (also known as the light chakra) are located. Pulling energy with greater strength than the universe puts it in these points, in this sense it is the energy center that it generates and stores energy. The main nadi Ida, Pingala and Susunna (sensory, sympathetic and central nervous system) pass through the spinal cord with a curved tract and cross many other times. At the point of intersection it forms a very powerful energy center called the cycle. There are three types of energy centers in the human body. The location of the inferior or animal cycle lies in the area between

the hoof and the pelvic, which points to our evolutionary origin in the animal world. Human cycles are in the spine. In the end, the superior or divine cycle occurs at the top of the vertex and brain of the vertebrae. Anodea Judith (1996, p.5) has given a modern interpretation of the cycle: the chakra is considered to be the center of activity, which absorbs and absorbs life force energy. The literal translation of the chakra is the flywheel or the coil and it is a circle of bizarre biological energy activities which exits the major nerve ganglia and divide them into the spinal column. Normally for these six chakras, it is said that it stands like a pillar of energy which extends from the base of the spine to the middle of the forehead. And the seventh kiosk is out of the field. There are six major chakras that are interconnected with the basic stages of consciousness ... Sujain Shumski (2003, p.24) supports this idea: It is believed that every cycle of your spine has physical activity in the area near the spinal cord Affect and even control. Chakras are not disclosed in the autopsy, so most people think that they are imagining the unique fertile. But its existence has been well-documented in the traditions of the Far East. As mentioned above, chakra is an energy center located in the spinal cord and splits up from the base of the spine and splits into different parts of the human nervous system till the middle of the scalp. Chakra has been considered as the point or bond of the life or physical-biological energy of the human body. Shumsky says that "the basis of your subtle body, your energy field and the entire chakra system is prana ... which is a major source of life and energy in the universe." Study of Chakra is central to many types of medical and teaching. There are some exercises such as aromatherapy, spells, reiki, experimental remedies, flower extracts, radiation therapy, sound therapy, color / light therapy and crystalline / gem therapy, through which the astral energy has been detected. According to Vajrayan and Tantric Shankhta theory, acupuncture, shiatsu, tai chi and chi kung pay attention to the balance of energetic culmination, which is an integral part of the chakra system. The word "navel" came for the first time in the holy scripture of the Hindu religion, Atharva Veda, and its use was used to define how all the nadis of the body are bound here. And it's about this navel chakra In addition to this, the word

Mooladar chakra was also first described in the Atharva Veda [from which Vedas originated from Ayurveda]. The details of the chakras in the Upanishad are in more detail, in Brahmapishad, the navel cycle is described as the fire and the dwelling of the sun. Yoga Raj Upanishad describes the nine types of chakras - Brahma, Swadhishtan, navel, heart, kanth, taluka, embryo, Brahma stomach, Vyom chakra. Yoga Chowdamani Upanishad describes the Chad Chakra, and describes the Chad Chakra in the Vibudripad of Patanjali Yog Darshan. And when it is explained in the first formula then descriptions of 12 chakras are found. Eight siddhis are available only by awakening this eight cycle, that is eight Siddha in this way. Siddhi means achieving perfection and experiencing success. The path to achieving accomplishment is a difficult path and one who achieves these accomplishments gets the fulfillment of life. Abnormal skill or ability has been called 'achievement'. Being able to find superhuman powers like miraculous means, to diminish their size, to get memory of events etc., 'Siddhi' is used in this sense. Many axioms have been discussed in the scriptures and if these Siddhis are done regularly and disciplined then many types of Paras and Varna Siddhis can be obtained. Siddhis are of two types, one is Para and the second platoon These Siddhis show the control and generality of the senses. All types of good, medium, and inferior accomplishments are known as placental abilities. There are eight types of main achievements. After getting these accomplishments, nothing becomes impossible for the seeker in the world. What are the Siddhis and what can be done about them all these are mentioned in the Markandeya Purana and Brahmavyatta Purana, which are as follows: - Anima Laghima Giriima Acquisition: Preamayamahima and. Ishwaram Vishwatin Sarvakamavashayita: .. These eight main achievements are as follows: - Anima Siddhi is the only one capable of making the subtle. This accomplishment is that accomplishment, by being enriched, the person becomes subtle and invisible to others in one way. It can be reduced to a molecule by size in size. The seeker becomes brave and strong with the power of atoms and atoms. The yogi accomplished with the power of anima, gets immense strength by his power. Glory Siddhi: - The ability to make yourself big and big is called glory. It extends to

size, it is helpful to give rise to the giant form. By accomplishing this accomplishment the seeker is capable of expanding the nature. The way God Himself extends the universe by its own accomplishment, so the seeker also finds the power of seeing him. Garima Siddhi: With this accomplishment, man can make his body as much as he wants. This accomplishment instructs the seeker that his weight or weight can increase very much according to which he can not move even after being removed or shaken by anyone. Laghima Siddhi: - The ability to make oneself milder is only a mild accomplishment. The seeker experiences very little light in the lagima siddhi. With the influence of this divine greatness, the yogi can summon any material from far and near universal universe and make it small by adjusting it accordingly. Achieving achievement: - The ability to build anything can be achieved by whatever power it wants to achieve. By achieving this accomplishment, whatever the seeker desires, any thing that he desires is achieved even after it is impossible. Like thirsty in the desert, water can be obtained, or it becomes capable to fulfill the desire of the nectar; only through this accomplishment can it make possible the impossible. Prefecture: - The ability to take any form is the achievement of pre-feasibility. Once this is proved, thoughts of the mind begin to change according to you. In this accomplishment the seeker experiences very powerful power. After attaining this accomplishment, man is successful in achieving the object that he wishes. If a person wishes to fly in the sky and if you want to walk on the water. Ishita Siddhi: - To understand and control every power is the meaning of this Siddhi. By achieving this achievement, the seeker is able to gain all dominance and authority. Upon receipt of the fulfillment, the authority can be framed on anyone according to its order. Whether it is from the states to the empire. On achieving this achievement, the seeker changes in the form of Ish. Vashita Siddhi: - The ability to gain control over life and death is called vashita or education. Through this accomplishment, the root, the animate, the organism, the substance-nature, all can be done under the control of themselves. On completion of this accomplishment, any creature can be controlled in its own right. There are new doors in the body. Dasam door is of Brahmandhra. On the arrival of Ida Pingala and Sushumna, after attaining

the life from the door of Brahmandra, Jiva Moksha is attained. Two nose holes, two ear piercing, two eye holes, one anus of an opening and a penis hole.

2. Divine devotion: Excellence of excellence, excellence = Prayer of God: With the help of the scholars, it will be possible with its well-being. The one who stays with meditation, is called a mantra. Expansion of mantraagya is infinite, there are many word words in it. Mantras have expanded in many words. There are many chanting and accomplishments of yoga, rituals, but all of them have the same sound - that is Omkar. This is the verse of the word-nadabrahma. If the spell makes the background of Mantra, then the foundation of Nadabrahm is made the basis of Naadav. In the vast universe of Omkar, there has been a creation of the universe, if it is said, there will be no exaggeration. Origin of creation and heat, light, etc., by the sounds or words, the emergence of the powers went after it. In this way, the origin of creation - if any of the Brahmi consciousness of the accumulated Brahmi consciousness in this Nihil universe, then it is the sound of the word itself. Seeing the simple rendering rendered by Param Poojya Gurudev on this unique but complex subject, it has to be left wondering after reading it. The origin of all the yoga practices - even the gate of the path to reaching the divine is only the word Brahma-Nadbrahm. Understanding this, how should it be assimilated, how to enlighten the hidden garbage in your eyes, this whole path is in this section of the Vardham. The word Brahma - the mode of nadabrahma is an important stream of Indian spirituality. Where there is the significance of chanting, chanting, chanting, prayer, grouping, etc. in the word Brahma. It was a rough classification. This section has opened the complex aspects of sadhana and sadhana of Sadhana and spiritual practice and made efforts to make it accessible to the masses. A legend comes to the Puranas. Devshishi Narada once urged for a long time to know how the spiritual progress in the universe is going on. Wherever they went, often in every place people received a single complaint that God's divine attainment is extremely difficult. Explain some simple method, which does not have to face more painful perceptions in acquiring it, its experience. Narada assured to give an answer to this question by asking God himself and

going for Paradise. To find you, the methods of meditation are very painful, Bhagwan! Narada went there and questioned Vishnu- tell some such simple method, so that the devotees should feel comfortable in your heart? Nahan Vasami Vaikunta Yoginana Heart No Context: Yatra Gayatati Tattram Tithamini Naarad .. Narada Samhita: O Narada! Neither do I live in Vaikuntha nor in the heart of Yogis, I reside there, where my devotees are doing kirtan, that is, through musical hymns, God can be easily obtained. Reading these lines reminds of the importance of music and the time of Indian history, when the music was used as a multiplicity in the form of village village motivational entertainment. Music was not included in singing or playing, dance was also part of this art. Music was essentially connected with other programs on folktale, kirtan, folk songs and various religious and social festivals and festivals. He could not have felt the absence of peace and happiness, joy and activity in the life of both the individual and the society. There is no other better medium than literal music, for the realization of the letter Paramāma, the realization of the divine, it has been the reason that, the universal voice combination has been compulsory from the worship system to the ritual. Mantra is literally a verse. Every sage of the Vedas has no deity anybody, there are some other verses like Rishupup, Anupupup, Gayatri and others. It means that the rhythm, rhythm and motion of the speech of that mantra are also fixed. The same station will speak only after playing on such frequency, but the accent of pace, rhythm and rhythm will be the mantra only - it is his science. If there is any good gift of God, if it is found in human beings with noise and problems, then it is only music. The heart suffering from music gets peace and contentment. Music produces man's creation power and brings spiritual bliss. By giving proper music funds from birth to death till marriage ceremony, from marriage to religious ceremony, God reduced man's pain, enhanced love and happiness with human qualities. The scientist says that "Yogi engrosss himself in the form of Swaroop Saralyeet Yogi" "Vow Shantya" and can be achieved by putting concentrated, Manashakti from the studying in any business, hence the wonders can be obtained. It is necessary that music should not be useful to every two years children, students, businessmen, farmers, laborers, men

and women. It increases man's energy and feels the spiritual joy. This thing was experienced by the sage masters long ago and had said, 'अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निसते।' Rig Veda 6/85/3 i.e. - Many Manishi Maharaj Maharaj of the world imposes musical tone towards Lord and by the same Receive it. In another mantra it is said that knowledge and karma yoga are difficult for man to attain God. All-compassion is created in the heart through devotional devotion, that is the simple path, so that one can experience God very soon, and for that purpose, the contribution of music in the development of devotion-feelings is extraordinary - Swanti Twa Suet na Vaoso Nirake Eccentricity Rigveda 8/33/2 O disciples! You have come to me with the desire of your spiritual uplift. I preach to you God, if you call him with music to get him, then he will give you heart Appearing in Ha will provide his love. There is a mythological anecdote that if the glee in the heart of Brahma ji awakened then he would sing. In the same state, Gayatri chhands were enlarged by their mouths - Gayatri Mukhadudapadititi Ch Brahmanam. -Neut 7/12 Gayatri named because of the exit from Brahma's mouth while singing. Exploring the invisible influence of music, Indian Yogis found a vast area of Siddhis and Spirituality, which had to be created to create a separate Vedas. In Samaveda, such mysteries of Lord Shakti's musical power have been interpreted and distributed, under which people can meet their spiritual powers, how insignificant they are - God can meet them. Now the beliefs of Western scholars in this regard have also started to confirm the Indian philosophy. Like a science abroad, a branch is doing research on duly music, and the conclusions that have come so far have given inspiration to the man that if human qualities and spiritual joy are to be preserved, Stay connected Music is compared to love. Both have equal productive powers, both of which have a miraculous effect on both nature (root element) and life (animate element). "Music is the best way to advance soul, so we should always sing with musical instruments." It was Pythagoras's belief; But Dr. McAfee described the instrumental singing as more beneficial. The point of Pythagoras seems more correct in terms of mental happiness. McFadden thinks it is written only by keeping physical health in mind. Even further, the class is spiritual, in that respect,

the statement of poet Ravindranath Tagore is remarkable. In the words of Mr. Tagore, there is a realistic look and live performance of the heavenly beauty, so it must be music. Ruskin is regarded as an important tool for the rise of the soul, the firmness of the character, the art and the development of the elegance. Different types of conferences are of special kind of their own, otherwise the elements that make the body, mind and spirit strong in all three are present in absolute quantity, this is why Indian masters and psychologists put the most emphasis on musical writing. The free composition of the Vedas is worshiped by him. All the texts, rhythms, rhythms, verses, motions, spells, vowels, medicines, raga, dances, mudras, etc. have come out from the Vedas only. At some point in time even Indians got Yoga Siddhi, they had shown that there is no other second power in the world before Vaast Shaniya. Her wondrous experiment has happened hundreds of times. Music competition was held in the Assembly of Akbar. The main opponents were Tansen and Baijibawara. This event was done in the forest near Agra. Tansen sang Todi's raga and it is said that as soon as his tone of the waves got destroyed in the forest section, a herd of deer came running there. Bhav-Vibhor Tansen threw his throats in the throat of a stag. The music flow stopped by this action, and then all the hypnotized hare ran away in the forest. Tansen Raga singing Tansen proved that music is not only human but it is the soul-thirst of the soul, everyone likes it. After this, Baijibraa harnessed Hug Ranjani Todi Raga. Then only one of those deers ran into the state assembly, which Tansen wore garland. Through this experiment, Baiyububawara proved that there is some kind of power and hypnosis in the subtle vibrations of the word that it can send its message to any remote of any creature of any direction. The word has been called Brahma. The use of the words 'the word Brahma-nad Brahma' has come in many places in the scriptures. This speech is not an ornament, but it is a reality. Yes, if sound only this imitated, then it will be considered ridiculous. Jihva is the vowel. If the shock is violated by a direct finger on the instrument, then the voice will be filled. If you want to get rid of rhythmic, rhythmic, rhythm, it is also necessary for the contribution of a hand and trained brain. Effective results such as Deepak Raga or Megh Malhar can not be expected for the musical

instrument spoken by jiva as it is like running a finger. Higher words from jiva usually accomplish the purpose of exchanging information. One person can convey his own sensation and knowledge through the word. It is not necessary in this case that whatever has been said, accept it in the same form. The reason is that today the word is a round trip to deceit. People have become proficient in the art of deceiving each other in the art of speaking deceit. The person who hears the flutter has to step in, and have to see that the mischief of deceit and deceit has not penetrated in the narrative. It sounds like listening to a search can be questionable. By focusing on the extent that the parts fall, throw the balance into the trough of neglect. When this behavior of speech is being done in general practice. If the tradition of believing the pronunciation is unreliable and unproven, then the requirements of practical exchanges are not met. Then how will the spiritual purpose be fulfilled? Keeping this difficulty in mind, only the words 'Vani' in Monterrada can not be given importance. Through the tongue, people have used strange words to speak different kinds of pictures through the days, kirtans, bhajans, lessons, chanting etc. If the purpose of the religion was completed for that purpose, then the simplicity of the religion was fulfilled, then the simplicity of the religion was fulfilled. Small In order to attain the goal, one needs to do hard work, mobilize and mobilize, then somewhere half the success of success is made. The higher the spiritual level, the more the values are valued as well. Certainly hard work for them is also relatively painful. If such a large gain was achieved only after repeating the exact words from the tongue, no one would be deprived of receiving them, but where is the cheapness? From the point of view of importance, the value of each object is determined. The significance of word power in spiritual achievements and glory is sung. The description of the benefits received by Manterrodhan has been expanded in the scriptures extensively, but it should not be considered as a word miracle. If all the words were pronounced, then the press staff and bookwriters could benefit from reading the instrument textbooks. The reader may have some relief in his absence. Will there be some discomfort in putting a little bit of restraint for the very simple rituals of chanting in the pronunciation? As much as a

child can make a fool or elderly, then the able person will do it enthusiastically and take full advantage. Where does this happen? While reading the magnificence of profits, there is some enthusiasm for doing something to do. The deepest mystery hidden in the word Brahma-words is that the terminology used in the spiritual purposes should be of high quality. He is so sophisticated that his purity, authenticity and ability can be justified as God. For this, many people think of vocalization and guess that knowing the tone of the pronunciation in the mantras, knowing it will make the work. This recognition is only a small step in the direction of fact. There is so much information in this thought that our actions should not be unrivaled-well-organized. Even if he is not pronounced Speech is considered to be part of the courtesy-decentralization civilization. Those who speak such nonsense are called rude and become the character of disdain. In such a case, if there are instructions for adhering to the arrangement rules associated with it in the mantra purposes then it must be obeyed. It is clear that the awareness and vigilance is adopted. This direction is encouraging. There is a sense of commotion and arrogance in order to create confusion, it is also reasonable and promising. The pronunciation of the mantras is pure. Right Keep pace with the speed. Vowels, rhythms, sequences, breaks, etc. are supposed to be known. It is a step to enter the civilization of Mantra Char from its inexplicability. This vigilance should be carried out in other rituals of worship and treatment. Like lazy transmissions, it is unbelievable that after paying the wages of worshipping half-dead symbols. Other mentality and neglected daily actions are absurd and absurd; by this nature, such things as livelihood earnings remain unsuccessful as far, then in the achievements of the spiritual path, its consequences can be anything other than obstruction ? From pronunciation to law and law, order and caution should be carried out, but it should not be accepted from so much that our pronunciation became 'Mantra' and they got the word Brahma. For this, the voice has to be refined in the form of 'speech'. This is not a practice but it is an experiment in the field of life-service. For this, there is a need to mobilize entire personality in the effort to make the mind, the word, the action, the virtues, the nature, the contemplation and the character high. The law and order system of

Mantricharna can be learned in a few hours. His perfect practice can happen in a few days. But it is difficult to elevate the level of personality of the person's personality. For him, there is a need for strong manliness. The more difficult it is to improve the others, the improvement of yourself is more painful and hard work. Jiva is a translation tool. As with other instruments, it is the primary requirement to be correct. Mantra's vocabulary is pure. Language does not have impurities Flow and tone are fine. In addition to this, in the general practice, in the context of jiva sadhana, it should be incorporated in the manner in which the seekers like the seekers and the candidates in the program. Do not waste much on Haram. To earn as much as possible with the help of labor and justice, in the same way, it will be done economically. To be fought with the bad habit of potato and the saffric foods are taken in the same quantity as medicine, as is the capacity and capacity of the stomach. It is clear that the need for avoiding any kind of stimulant spices and narcotics-confectionary dishes, to adopt such an ineditable as alcohol, meat for the adopter of this approach is obvious. Sattvic diet enhances the sattvikta in the mind area and many faults and disadvantages which could not be avoided if there was an inefficient account, only go unintentionally. It is easy for the fasting practitioner to control the other senses. The integrity of the food has a profound effect on the purity of speech. The inadequate diet destroys the astral power of Jiva and the words kept by it are left free of the ability to fulfill the spiritual purpose. The second task of speech is Vratlap. The level of conversation in our daily lives should be of high quality and ideal traditions. The bitter bit of bitterness, hatred, deceit, and falsehood do not remain in it. Confusing others, Those who give inspiration to walk on the road, do not say words that break the courage. This control can not be just by being vigilant. In the treatment, it also keeps forgetting repeatedly. In fact, there should be no need for control over the speech that there is such a deep impact on the goodness inside us. The one who is inside comes out. If the goodwill will be fulfilled in our interaction, the attitude will be idealistic, then the conversation will have a high level of superiority in the nature. The common conversation of goodwill humans is also the level of the scripture, the sentences coming out of their

mouth are worthy to be called " Apt Sentence ". This type of talk-practice goes to make Jiva suitable for divine purposes. The mantras that are worshiped by them become successful. Mantra is kept slow. The term remains obscure and slow. Very often, more important than the reader is the importance of mental and spiritual. In them, only Vani is called Nama. But in these silent chants, mediapersons, Paraas, Piyansanti, and Vishas continue to work. These three types of people are related to the attitude, character and aspiration of human beings. If the person is poor, poor and evil. If his aspirations are derelict, distorted and character is corrupt, then all the three subtle models will remain low level and their coordination will remain intact, doubtful and unprofessional until their utterance, their worldly use will not produce any significant consequences; How can I succeed? Hard work is done with the simple method of chanting mantra that it has to be amortized for all the equipment including jiva. Those who understand the fact, make a detailed framework to make lifestyles high by staying confined to the laws of law. The chances of success that will be successful in that effort will be seen to be successful in the same proportion. Interview of the word Brahma is possible by walking on this path. By refining the entire self-sufficiency, the result of the speech is in the 'speech' power. The effect of speech power is infinite. With his help, impossible can also be possible. In the Satpath Brahmin the word Brahma is said to be explained. He speaks his heart. It is said in the revelation of parachaq that it is touching and it awakens dusk. The basis of heaven, salvation and accomplishment is the same. The center of the grace boon of the Gods is in the same. Whatever is superior in this world, it should be considered as the echo and reaction of speech. Vaqri Vani When the spiritual practice becomes 'speech' after its completion, its expanse is not limited to the auditory area and it is broadened to the perimeter of the three worlds. The sound in the sound is the meaning in the sound. But speech power is a change. All of them can be won by using their capability. Which is worth winning. Kautas Muni ignores the meaning of Mantra letters and has said that their ability should be understood on the basis of Gunthan. The 'speech' principle functions primarily in it. Shruti says praising this 'ParaWaq'. देवी वाचमजनयन्त देवास्ताँ, विश्वरूपाः पशवो

वदन्ति। सा नो मंद्रेष्ममूर्ग दुहाना, धेनुर्वागस्मानुपसुष्टुवैतु॥ Ptvak is the goddess. The world is silver colored.

Is the mother of the gods. The deity is mantraatakhi only. This is the science. It is Kamadhenu that we speak and know.

12 - The convergence of reverence

“दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः । अश्रद्धाममनृतेऽधाच्छ्रद्धां सत्ये प्रजापतिः ॥” (यजुर्वेदः—

१९.७७)

The omniscient and indescribable God has established faith in untruth and in truth. The word "reverence" is derived from the use of these two elements. "Shrata" means holding the meaning of truth or knowledge and Dha or feeling. Therefore, not only is the name of innate faith or superstitions unbelievable. Regardless of knowing the truth, it is a reverence to hold it firmly. It is a reverence to be oriented towards true desire or with integrity, or it is a devotion to practice meditating with the deepest feeling of the heart. The best feeling of faith is the heart. In other words, the name of unwavering faith of excellence is the only reverence. When the faith is germinated in the divine land of incarnation, the overall life of the person gets exposed. Belief is the energy of the spiritual field. In the same way that the energy of the fire or the sun is considered to be in the physical field, the internal energy is only revered in the field of spirituality. Shraddha is the life of all religious acts and events, without all the religion of man is sterilized. Religious rituals and beliefs become worthless in the absence of reverence. Therefore, power or influence is embodied in the power of reverence, not in the magnitude of magnitude. The importance of ritualistic or instrumental law is not as much as the person who works in its original reverence. Unbelief brings man to the frame of life. If there is no reverence, then there will be no difference between the fire of sacrifice and the fire of the kitchen, the festal and ordinary words, and

the cow and horse. That is why Shruti's announishment is-श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।" "

(Rig Veda: -10.151.1) Accurate works can also prove to be possible by the convergence of reverence, even in stone, divine power like souls can be involved. Eklavya had received so much education from the statue of Dronacharya of soil, as Pandav could not even get it from Dronacharya. Due to reverence, Yudhisthira's vast Rajusya Yajna could not make half of the body of Nevay into gold, but renunciation of a poor Brahmin gave him half a kalan karya. Therefore, Naradpuran has said that everything is proved by reverence and God is satisfied only with reverence. While expressing the glory of reverence, the Geethakar has also said - "सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत । श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥" (Gita-17.3) Meaning- The same kind of reverence becomes like that. The superiority of personality-identity of dishonesty is the only reverence. The truth of the truth comes from reverence It is the achievement of truth by reverence - "Shradhaya Satyamayya" (Yajurveda: 19.30) is the achievement of Vaas from reverence- "Shradha Vindate Vasu" (Rigveda: -10.151.4) and with devotion, ("Tithiree-Brahmin-3.2.3") The importance of knowledge in the human life is paramount- "Nahya knowledgeananea shakrisham mahiti mihti" (Gita -3.38) that is, The essence is nothing sacred increased knowledge and special importance of trust in the way of knowledge is "Sraddhawanllbte Gyanm." (Gita - 3.3 9) Sraddhawan people only knowledge-benefit. Enlightenment fire is ignited only by reverence. Sadhguru and Sadganthi are only effective when it comes to reverence. That is why it has been said that the reverence of revered deeds is eternal-

"Practical action is not done by Kritiya Nabhishi. Suvicharna Bhavan is the only imaginary imagination .. "(Yagnavalkya-Smriti:) The infinite power of reverence works only in the field of spiritual practice. It is not possible to get the divine only when it comes to trust and faith, it is not possible with logic. Our scientists themselves declare that those who are good conduct, they should follow them, not of others - "Yanyasamikan tauti karya ko pyapasanya no aanari." Today, the crisis of moral values is

available in our society in an odd form. On the one hand, the scientific progress has made the so-called educated man nirvantavat with human qualities, while on the other hand, a large number of uneducated people are caught in the trap of blind faith. Therefore it is a matter of great importance that the true nature of universal virtues such as "reverence" should be transported to the masses so that the eternal message of Indian culture can be universal. This wish of the Vedic sage is fulfilled-"श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि । श्रद्धा सूर्यस्य निमुचि श्रद्धे श्रद्धापयेह नः ॥" (rigveda 10.151.14)

According to the terminology, the word is Brahma. He has power only. The whole universe is verbatim. The whole world is dynamic with the inspiration of the word. Throughout the blast process, the world has been created and its destruction will also be with the word. The most playful and fast mind in the senses is considered. 'There are three main functions of the mind' - memory, imagination and thought. The three changes are made from the mind. But if the mind does not find the medium of words, then it can not get restlessness. His speed is dependent on the crutch of the word. All memories go through the words of imagination and thought. Words that are used in daily life can be divided into two parts - express and latent. Jain Pandit, these are called jalp and endless in their language. The one who is said to be called Jalp is called. The meaning of jalp is- express clear intention of expressing Which is not explicitly spoken, thought in the mind or only what is imagined is - Anjalpa. Even if the mouth is closed, it can be said by the mind, whatever is thought, it is also the process of speaking in one way and it is equally effective that as express speech. The word is in the form of contemplation of its expression. In its origin, it is subtle, but when it comes out, it becomes gross. That which is subtle is inauspicious for us. The one who is gross is heard. Sound science has divided the sounds into two forms: audio and inaudible. Inaudible - that is - Ultra Sound - Super Sonic Our ears can hold only 20000 vibrations frequency. They are capable of catching minimum 20 vibrations per second and maximum 20 thousand vibration frequency per second. But less and more frequency sound waves also exist. The limits of the

senses do not rip through its boundary line. As a result, those sounds are not heard. If the ear starts catching the nuanced sound waves, then it will be known that the world is no more in neutrality anywhere else. The man in the room finds himself away from the noise. But the truth is that there is an empire of all four rumors. The entire space is intertwined with sound waves. Only a few of them can reach the ears of a person. The countless incidents of nature keeps on bursting in the microcosm. Even before its occurrence, its subtle sound waves remain dual in microscopic space. If they can be caught and heard, it is possible to predict the number of incidents of nature. There are several types of human beings, which are predicted of earthquakes, hurricanes, etc., of nature events. As soon as the information is received, his behavior changes. They start behaving unnaturally against their habit. How many security forces run towards safe places. Based on the microscopic sound vibrations, they can guess the potential phenomena. Whatever is spoken or thought is not eliminated instantly, it exists in space in a subtle form, it remains floating. For thousands of years, these vibrations live in the same form. Such experiments are also going on in the scientific field that whatever is said in the past, exists in ether, it can be caught separately. The centuries old men and women of rishi kalp must have said what such a research can be heard in the experimental period. Success has not been achieved yet, but the scientists are confident that if not today or tomorrow, then this Vidya Hand will be born. Undoubtedly, this achievement will be of paramount importance to mankind and it will be paramount in the scientific achievements so far. Probably on this basis it will be possible to listen to the Gita told by Krishna, and Ram Ravan's dialogues with his own ears. Like the radio, television, radar, the most important and miraculous search was the invention of ancient times - mantra Mantra was the subtle science of phonetic science. According to which work can be done through modern instruments, it is possible with the use of the mantra. In the words containing letters and letters like substance, there is a concrete powerhouse. Mantra is just a cluster of words but their structure on the basis of sound scriptures shows that specific types of energy are generated from their accent with a specific rhythm, order and speed. In

ancient times, the rishis went into the depths of words to compile the cause and the lines of search of power. In the past, there have been significant discoveries in American West Germany on sound science. Sound therapy has evolved as a new treatment method. Antarctic weapons are also being built on the basis of sound vibrations. Sound knowledge is being used in countless experiments of brain washing. Vocabulary is also an important contribution in the control of rockets traveling in space, and space shuttle operators. But the use of sound science in the scientific field so far has been used, it is gross, subtle and the causal form is still unrecognized, which is many times more powerful than the physical. Micro and causality are more important than the gross of words in the mantras. The deeper layers of human personality - the subtle and causal powers of the mind affect the mind and the inner soul. Conversion of personality - Changes in thoughts are influenced by its effect. Therefore, every mantra and the moon of Vedas have their own importance. Gayatri Mahamantra is also like the other mantras in seeing Looks like, which consists of nine words and 24 letters. But the reasons for which the specificity has been assessed are: the flow of letters and words in the specific order of the mantra, the effect on their cycle-suburbs and its great inspirations. Each letter becomes very powerful by connecting in a specific order. As a 24 gemstone, the Navneet of the letters became a manuscript and appeared in the original form. Gayatri Mantra was born in the form of Brahma's form of inspiration and called as Mantra etc. There is no other mantra such as the unique and miraculous of power. It can be called Gangotri of divine inspirations. There is no such inspirational philosophy in any religion of the world, but there is so much lively and all-encompassing, which simultaneously evoke all the motivations that lead to greatness and to become self-sufficient. The word cognition of Brahma is also in the form of Brahma-Soul Brahma, whose microscopic vibrations are occurring in subtle space on everybody. Gayatri Mahamantra is a powerful means of reaching Brahma. Like the ancient times, the ability to make ordinary person even superman - a great man exists in it. The requirement is so full that keeping in mind the philosophy and motivations contained in Gayatri Mantra, the principles of worship should not be limited to it, and the

corresponding personality should be molded. With full devotion, if the mantra can be adopted, then even today, it can prove to be a miraculous power as in the ancient period.

The story of the sacrifice of prince and his son: At any time the king named Shudrak used to rule. In his kingdom, the Maharaja named Veeravar came from any country and came to the king's door and told the gatekeeper, I am the son of a prince, want a job. Have a look at the King. Then he showed him to the king and he said, 'Maharaj, who is the purpose of my servant, then keep me a servant, Shudrak says - how much salary do you want?' Speak heroically - give five to five hundred pieces. The King said - what stuff do you have? Virevar spoke - two arm and third row. King said it can not be said. He listened to the heroes. Then the ministers said, "O Maharaja, by giving a four-day salary, know its form, what is it useful, which takes so much money or is not useful. Then he summoned the minister's word and gave him five hundred stairs by encouraging the hero. And the king also hid his work. Veeravar offered half of the money to the gods and Brahmins. Spend half of the survivors in the ill-fated food and luxuries. By doing this all the routine work, he used to serve at the door of the King with a stone in his hand, and when the king himself gave the order, then he went to his house. Then at one time, on the fourteenth day of the moon, on the night, the king heard the cry of crying, along with compassion. Shudrak Boli - Who is here at the door? He said, "Sir, I am a hero." The king said - then put the reconction to the crying. The king, who commanded the king, commanded the brave and the king thought - it is not right that I commanded the princes to go into the dark darkness. So I go after him and decide what it is. Then the king also went out of the city after taking a pole, and the hero went to the house and saw a woman who was dressed beautifully and all the ornaments, crying and asked - Who are you? What do you cry? She said - I am Rajlakshmi of this Shudrak. From a very long time, it was resting with great pleasure in the shadow of its arms. Now go to the second place. Speaking of heroes - in which possible destruction is possible, there is also a remedy in it. So how will you stay here again? Lakshmi dialect - If you meet your son Shishidhar, Saramangala Devi, which is full of thirty two signs, then I should stay here for a long

time. By saying this, it became interrupted. Then Virar went to his house and slept with his son and son. They both stood up, leaving the sleep, standing up and standing up. Veerwar told him all the words of Lakshmi. Speaking to him with blissful joy - I am blessed, that is, my use for the protection of the lord's kingdom is laudable. So what is the reason for the delay? Sacrifice of the body is appreciable in such a work.

Pragnya is alive, living with wealth and wealth. Sannitte Verneago de Vinse Nete Sati .. That is, the Pandit should leave his wealth and life for charity, destruction will come true, therefore sacrifice of life is best for good work. Shaktidhar's mother-saying - If you do not do that, then from what work will you follow this great wage? Considering this, Sarvamangala went to the place of Goddess. After worshipping Sarvamangala Devi there, Veerwar said, "O Goddess, be happy, shudra krishar ji ho, jai ho. Take this offering Cut off the head of the son by saying this. Then the hero began thinking that - He forgot the king's king. Now what is the living work of a son? After considering this, he cut his head. Then the woman suffering from the grief of husband and son also cut her head, then the king began to wonder,

Life of Mariante F.: Atheist. Do not forget the future or the future ..

That is, the same lowly like me live in the world and die, but it has not been in the world and will not be. Therefore, what is the significance of this great person from this state of Nirvara? Shudrak also took up his head after cutting his head. Then Sarvamangala Devi stopped the king's hand and said, "Son, I am pleased with you, do not be so courageous. Even after death, your kingdom will not be dissolved. Then King Sashang bowed and bowed and said - "O Goddess, what do I have from the state or what is also the purpose of the jinn? The one who is worthy of my grace, then from the rest of my life, the mighty man, along with his son. Otherwise I'll cut my head. Devi quote: "Son, go, you must be defeated." This prince also rose with the family, saying that the goddess was interrupted and later the hero went to his house with his son and son. After this, the king again asked the heroes sitting on the dome and said,

"O Maharaj, he cried, I was interrupted by seeing me, and there was nothing else." - "How to glorify this Mahatma."

Dear Brewery: Shure: Saidvikatthan:. Beneficiary of the donor's age: Saadnihirshur

Because, the generous man should speak sweet, the brave should not be praised, the donor should not donate in the ugly and the right person should not be blinded. It is all about this great personality. Later, Raja gave a state of Karnataka to him in the morning by praising all the accounts and praising all the accounts.

Once upon a time . A person named Rajesh was living in a city. His skimp was well-known. He was also stingy at eating and wearing. One thing was missing a bowl from his house. Rajesh did not eat anything for 3 days in the grief of this bowl. All the members of the family were unhappy with his stinginess. He had no respect in the neighborhood, because he was in any social work Did not donate. Once the religious legend was held in that neighborhood of Rajesh. The story based on the Vedantra and Upanishads was happening. When Rajesh got goodwill, he too reached satsang to listen to the story. He also got interested in listening to the scientific principles of the Vedas, because the Vedic principles are based on practical and realization and are aware of truth-false. Juices started coming toward the miser. Despite not appreciating her, she started coming in the story every day. When the story ends, he first asks doubt. In this way his interest grew. The anchor was organized at the end of the Vedic narrative, so the narrator informed that the anchor will be tomorrow. For those who want to bring anything from the reverence or want to donate. According to their respect, all the people brought something or something. The faith which was born in the heart of the miser, brought a bundle of dam on the head. The crowd was quite a lot. Seeing the miser, does not allow him to grow any further. Thus, all the donations sat in the place. Now the turn of misery came when all the people were watching him. Seeing the mischief going towards the scholars, everyone laughed because everyone knew that this is a fun

kiss. People see their bundle and laugh at different kinds of guesses. But the miser did not care about it. The mischief went ahead and bowed down to the learned Brahmin. The bale that was brought with him, kept it at its feet, and opened the eyes of all the people. Whatever invaluable wealth of jewels, jewelry, jewelery, diamonds and jewels etc., they donated everything. When he got up and started going to the place, the scholar said, "Maharaj! You are not there, sit here. "Crow said," Pandit ji! It is not my respect, it is my respect for money, otherwise I was daily and used to sit on this, then no one would ask me. "Brahmin said," No, my lord! This is not the respect of your wealth, but your great sacrifice (charity) is respected. This money was with you just a while ago, then there was no respect and respect as it is now in your renunciation (donation), so you have become a respected person from today. Education: - Man should also earn and donation should also be given. This gives him the respect and honor in the society and virtue in the world.

4. Ahnyaya: You become non-violent: Before becoming non-violent, we have to know what is non-violence. "Ahimsa Paramo Dharma: Dharma Violence Facts: I (i.e. if nonviolence is the ultimate religion of man and violence to protect religion is superior to that)" Ahimsa "means universal and universal (Mansa, covenant and action) Lack of trappings with creatures (Anhisa is always the Universal Conspiracy: 30). Thus, there is no indication of non-violence in all the non-violence in such a way that only by karmas or words, there is also a relation between the absence of mischief by the whole mind. Yama and the rules referred to in yoga are considered to be non-violent. If any kind of violence arises by them, then they are not considered to be benefactors and benefactors in the accomplishment of sadhana. The glory and superiority of "truth" has been universally expounded, but if there is a conflict of truth with non-violence, then there is no truth actually considered to be Satya-bhasa. It is said to be seen as an object and as permitted by the word in the same form as it is said and by the mind, it is called "truth", but this speech also applies to all the ghosts, for the sake of ghosts No. Thus, the criterion of truth is non-violence. In this context, Vyachespati Mishra has also considered Satyavtak of ascetic called

"Satyapatapa" as a Satyabhaas, because when he was asked by the thieves, he had given a true introduction to the meaning (group of merchants) going by that route. In the Hindu scriptures, because of non-violence, truth, unseen (non-stealing), Brahmacharya and Apirigrah, these five castes have been called as Sambhavan Sovereign and Mahavrata due to the caste, country, time and time (Yogvatri 2. 31) and also among them, With the support of all, "non-violence" is the most capable of being called Mahavrata. Insights - What is inferiority? A general meaning of non-violence which is told to us - "Do not do violence" is non-violence. Violence should not be done because violence is sin while non-violence is the ultimate religion. Does non-violence really mean the same thing which is being told to us, which is being taught to us, which we have been listening to. These thoughts came in my mind because if non-violence was the ultimate religion, would Krishna have done wrong in the entire Gita by lifting Arjun to arms and motivating for war? Was he wrong or there is something in our understanding? Because if Ahimsa did not mean violence and non-violence was the ultimate religion, then Maharana Pratap, tell Maharana, Shiva Ji, Rani Lakshmibai, were all this unrighteous? Did they fight for protecting their motherland, they only followed the lawlessness? In the Ramayana it has been said - "Janani Dharma Bharashti, Swargadpi Pardayashi", then what violence can be done to protect that homeland, how can it be wrong? Surely there is something wrong, either Geeta and Ramayana are misinterpreted or there is some mistake in understanding "Ahimsa Paramo Dharma". Skanda Purana has written that even if a Brahmin is able to take up arms for protecting cow, cow protection and protection of the family, and if it is fought and killed, then its speed is more than the fruits of the ultimate ascetics, who have been practicing penance for thousands of years. Are there. When I searched for more, I read the verse of Manusmriti, wherein ten characteristics of the religion have been described - "Dhati pard pamoamastee, shau ki indranii prabhoon. Dharmvidya Satya Akrodhoka, Daskam Dharma Syndram .. There are ten characteristics of religion, but there is no non-violence anywhere, yes, non-aggression is definitely. But non-violence and non-violence are different. Then how did non-violence become the ultimate religion?

Are all these scriptures saying something wrong about Puran Dharma or do we understand non-violence as something wrong? A lot of thought on these things came to the conclusion that non-violence is not meant to "do violence," but the possible meaning of non-violence can be "do not cause unnecessary violence". It is nonviolence for non-causal harm to any organism, whether it is mental or physical because violence can also be mental. Yes, if you have a reason, if there is no one in front, if someone is exploiting a woman, if someone attacks your family, if someone tries to capture your homeland then violence is necessary and the ultimate It is about to achieve virtue. With so many things and a lot of knowledge is going extinction over time, it is not because Kaliyuga is there or it is or is to cover it, but because we have changed the meaning of words. We do not meditate on the meaning of words as much as it is necessary because we have left this work for the thinkers. That which Baba ji told from the stage is right, why is it right? Hey see how many people do them. What will they say wrong? They have studied such scriptures, what will they say wrong? It is dangerous that those who do not use their own wisdom, which is a propaganda, those who have the tendency of not letting themselves think, it is dangerous. This has destroyed religion itself. You just do not listen to Baba's speech, ask them questions. The Guru-disciple Parampra is never being promoted. In it, the disciple asks various questions from his master to eradicate his ignorance and the Guru solves those questions. You also have questions. Ask your gurus, do not be afraid of Baba, what will people say? Let the people say, if you want knowledge right then you will have to stand up and question. Things have to be understood in the right way. What is religion is to go to its end. If you care for religion then your life is upwards Otherwise, do whatever Baba ji is saying, and accept anything and take him into his life. You understand that you are doing Dharma, doing virtuous work, but in reality there is nothing to suffer except in your life. It must be understood that Tilak Raider is not required to be a Pandit, the meaning of Pandit means that Ganyani, who studied the Vedas, the Puranas, the scriptures, and not only studied but also meditated after the study. Not everybody can study so much, therefore Brahmin was envisaged in society, whose

work was only to propagate and disseminate knowledge in society (Brahmins had many types in which all the work knowledge was not propagated). If you have any problem in your life, there is a problem, do not ask for any tilak raids, do not ask any Baba, but find someone around you who is genuinely correct. Such a person has to find such a guru, they are not easily found. They do not come to the tent to give a speech. First you have to make a disciple, you have to make a gentle, it will have to believe that whatever comes to me, what I have learned is not complete, as long as your own glass will not be empty, it can not be filled with water. When you accept this, the master will get you and till you do not accept it, believe that he will come out in front of you and you will remain immersed in your ego so that I have studied so much, I have read the Gita, I have received knowledge from Guru ji, I know everything. How many have gone to read the Gita, how many people are going to read the Puranas, who are full of the Gita but they are nothing more than the rattan parrot. They only know the meaning of words, can tell which page, in which stanza, what is written, but it is not knowledge, knowledge can not come without meditation without thinking. You have to think such a thing. On one sentence, on one word, you will get questions in your mind, you will find their solution, ask questions yourself, then you will clearly see the way ahead for your master. Ahimsa Paramo Dharma, Ahimsa Paramoha Dam. Nonviolence is the ultimate gift, non-violence, absolute compassion. Ahimsa Param Yagna: Ahimsa Paramo Phalam. Ahimsa Paramam Mitra: Nonviolence Paraman Sukham Mahabharata / Discipline Gala (115-23 / 116-28-29) It is a matter of remembering that non-violence means non-violence. The killing of the soul is uncertain, but if the same organism attacks you, it is proper to kill him. If someone hurts you or your woman, family, cow and other creatures then you will have to commit violence and at that time it will be a religion. Just do not start violence on your part. Then this non-violence becomes a religion. What does it mean to be free from the desire for nonviolence or violence? It is very interesting that these different paths are very deep connected to the same origin in some places. As long as man has the covetousness of the senses in the mind, then violence is impossible. As long as man is neat to satisfy the senses, it is impossible to get

rid of violence. The senses are doing violence all the time. When your eyes become lazy on someone's body then violence takes place. Then you raped. You can not be caught in the court, because there is no way till the court holds the rape of the eyes. But when the eye fell on someone's body and the eye became demanded, the work became, the lust became; And the eye desired that body in a moment, paid it; In one moment the smoke of the desire to enjoy that body spread all around - got raped. The eye is part of the eye, the eye is part of the body. You are standing behind your eyes. By the eye, you did; Violence has happened. Violence is not just by stabbing, eye barking too happens. Until the senses are so hungry, the violence continues. When the senses are not eager to enjoy, then only get rid of violence. When we say violence, when is it born? Leave this microscopic violence; Which we call violence, gross, when is it born? He is born only when there is obstruction in your wishes, obstacles arise. Then it arises. If you want to absorb someone's body and someone else comes in the middle; Or the person whose body is in the middle, does not come in the middle - then the violence starts. Whenever you ask for possession of your senses and capture is not available, then violence begins. Gross violence begins. Micro Violence First, the Violence Violence first, then the violence becomes active and becomes gross. Krishna says, even by the path of nonviolence, that is, from the senses that have left the demands now, the senses whose beggary does not exist; From the senses, who left the piercing, the senses whose weapon was not left; From the senses that left the invasion. If you have to go to meditation then pratikraman first. Have you ever thought that pratikraman would mean, inversion from attack! Invasion means attack on another. Pratikraman implies taking away all the forces of attack in your pratikraman, your eyes have become invincible, then there is violence. And I returned the eye back to him with his whole desire, within him, deep in there, where there arises, and where he wished, he took it back, so it was pratikraman. And when there is pratikraman then only meditation can happen, otherwise meditation can not be done. Because what is the meditation with the invisible senses? Meditation can become fruitful with the pratikramanic senses. Krishna says, even by the path of non-violence, that is

not what the attack is. Now keep in mind, if you understand properly, then the desire to attack any floor is violence - on any floor. The desire to invade from the subtle to the subtle plane is also violence. Returning the non-disobedience, pratikraman, powers back to the eye-in-eyes, in the origin of the eye; The ears should return to the ear; Returns to the taste of the taste; The dispersion is closed; When all pratikramans occur, then the person becomes meditative. Nonviolence means that pratikraman, return, violence means to go, go over the other, in any form to the other. Go to the other! This violence can also be hostile, may be friendly too. Those who are unwise, they go from one side to another in the form of hostility; Those who are smarter, they go friendly to others. But until one goes to another, there is violence. And when one does not go on another, he only returns to his own home, then there is nonviolence. The same happens in the moment of nonviolence, which is burnt in Yoga.

5. Indra Bhagam = Stay in God's Presence

My dear self-hearted I am sharing my experience with all of you. I have to know from my deep experience and research that we have to live in this world. And to achieve success, and want to do something good for yourself, then you should not place any of the objects in the life. The first most dangerous thing is peace, second simplicity, the third gentleman. It is very good if it remains only in the dictionary. If their place is in the place of life then living in life will be very difficult and miserable. Those who talk about peace, simplicity and gentlemanliness are innocents. He is a violent and very dangerous person of all the arteries. You should be careful about these. Now the world has changed in today's world living a simple, gentle and gentle innocent man's life is like killing a soul. And who would intelligent man want to kill himself? I have a friend who is a very quiet and gentle kind of person. He always deals with everyone very simply and with love. Because of which no person in his life is with them. Every man considers them as a fool, though he is a very honest and intelligent person. But their wisdom will always create a new crisis for them. His father was also not happy with him because he was

considered to be more foolish than his need because of his peace, he is considered as foolish and unworthy in his father's eyes, and he continued to torture him like a child. Because of which he often started living mentally, he did not do any work properly. His studies could not be fully completed. He is always worried and upset about his drinking abusive behavior. The relationship between the two is very full of bitterness that can never be reconciled with you. He left his house and stayed abroad, but due to the very quiet nature, he was considered a coward and scared fool in the eyes of people, he could not organize himself. He started consuming various types of intoxication to get rid of the problems and stresses of his life and he became a victim of drugs, he could not emerge from his problems, life continued, life has increased from the beginning to new life In the meantime, he got married to the new challenges. With a poor family girl, she lived in the same house in which his father was his biggest enemy. He started creating new problems everyday for our gentleman friend. From which he could be completely free that he had a son. For those who had a great responsibility, our friends were not quite ready for this. Not only in looking after his wife, but in recruiting his need, it was impossible for a new caste to come and take care of him, due to which the child was ill and got death. Not only this, after some time his wife also left him with a lot of anxiety and left the other, that means marry someone else, that means marrying someone else. After this he used to do similar jobs and leave. Hundreds of jobs have been done but there is no vaccine for long periods of time. So he started a small business of his own which was fine for a while, but he too badly defeated him. He could not fire his heart. They still do not lose their courage I appreciate that they had to face defeat at the step step but they did not give up, started working on a new plan with a new enthusiasm. They decided to run a school for a few days, but their misfortune did not leave them with them, and they pelted them with more force than before, troubling them for one rupee. They all got submerged To save his life, the crisis was complete for them, they stood up to eat food and stood up. He became a monk and started shattering even more that he could not survive. Because he was not ready to give anybody a chance, as if he had become his enemy in

pure work. They were not able to live up to their necks or they did not die. The smile comes at all, but on one hand only the mountains of one difficulty are falling. He was caught by a very scary disease whose treatment was for him. Even though he was not easy to survive, he would have been busy with the illness, and in some way, some of the last few people who wanted some familiarity with him were taking a loan of money and taking treatment. But they did not get hopeful success. His illness continued to grow, he also did the operation, but he could not get success. That is, the disease did not cure. In the same condition, he had to cook for himself and take care of all his work alone, living in a hut in a solitary forest. On the day when the thieves came to them and used to harass them. They started living there. When he was sure that he would stay here he would be sure to die. And he did not want to die. As nobody wants. They want a lot to do but they do not have the means for them. Nor do people want to accompany them at that place. Therefore, he decided to leave the place and went to a city to save his life from where he had previously served himself. The owner of that institute had mercy on them and he hired them in the condition of this disease. Wherever they work and start treating you, all their money It is being spent only in treatment. But she did not get healthy That is why I say that it is wise to stay away from this peace.

6. Prajavati: = Be the best children. What is the relationship, it is the only one standing on the relationship. How many types of relations are there Relationship between husband and wife, which we call household life, is the basis of all relationships. In today's time relationships have changed. The first people used to die for one another only, the desire of each other made their wish. He was aware of each other's minds, they were supposed to be of the same opinion, heart and mind each other. The way in which hydrogen and oxygen atoms together form a atom of water. It is believed that life is the basis of life, the first development of life has happened in the water itself. This water is composed of two molecules. The two molecules are similar to that of a female man. We call genes as husband wife, even though they have two different bodies but their mental state is the same. The difference between the two bodies is that the male body is aggressive while the female body is calm. The way the Sun is like

a man and the woman is like the equinox. In the same way, the two molecules in water contain hydrogen as hot as heat and the zygote, while the oxygen is simply cool and cool. In these two contrast elements, when a chemical reaction occurs, a new substance is released. But when there are two physical substances, they do not produce any third new substance. It was not the first. This household life, which is the main source of all the characters in the world, is the base of all the relatives and the pillar of the foundation stands by these gentlemen. As long as it remains true and loyal, there is purity and truth in Rishto in connection with it. In the way, if the sun changes its nature, what will happen, if it is going to heat, then it is possible to develop life on earth if it starts to cool down. Or, when the earth starts getting hot then what will happen to the sun, it is possible to live here. In either situation, life will be annihilated or the sun cools down or the earth becomes hot. There will be chemical reaction in between the two by which a new element will emerge, whose work will be the creation of death, the same thing is also with water molecules which are cooled by the nature of oxygen, it becomes hot, and even if the hydrogen cools down the life It is sure to be annihilated. Water will not be a fire, which is not a supporting element for life production. Similarly, when man's nature changes, he is becoming calm and the woman is getting hot. What is happening in today's era is becoming aggressive in the name of modernity. The soul is becoming calm and incessant, continuous. The effect of which is on life. The physical changes are not being physically altered, but the chemical changes are taking place which is very subtle. The life element is decreasing in the third element which is happening. He is continuously becoming available to death, which is going away, it is already happening with the abundance of death element. That is, the knowledge of life has completely disappeared from within the person who is suffering from this transmigration. This is a very serious and dangerous condition for this life, which was the first knowledge van in nature. She has now become the carrier of ignorance. As the first people used to be filled with life, they were not too educated or knowledgeable. Even after this, the people who had devoted themselves, in this era, scientists are not fully knowledgeable. For example, there is an

evidence that proves that earlier people did not have the means of knowledge science like us, those who lived long lived and lived free from diseases. He used to come from one planet to another and earlier people lived on many planets. He was able to travel to the universe. He used to establish spiritual connection with the earth and other planets. He was able to travel on the sun too. He used to associate with everything that we call the material object, and used to shield them according to their own mind. Such as a Puspak aircraft that describes in our ancient historical texts. It was a special kind of aircraft that went with the will of the mind. Even though many people went to visit him, there was always space left to sit in it. He could make himself bigger and lightweight on the basis of men. He could travel from one planet to another in the light of light. Earlier, people could make their bodies larger and smaller according to the mind. He could fly into the sky and could enter the land. With the resolve of the mind, he could convert his body into another body. As we have seen today, with the same body the human body is born with, it remains till the dying time. Whilst the people used to do the same thing as the bird or body of another creature. And much more that all of us today are like Encyclopedia walking on the basis of word knowledge, yet it is compelled to live a life similar to a disabled and disturbed animal. Relationship means we are getting rid of the fact that in today's era, the relationship means two are no longer two, they have become one. At the level of their mind and soul, the two molecules of water form a life-size band of water. This is a connection to whom Yoga is called. Why the yoga requirement of this yoga is due to the sage, the reason behind this is that the human beings are continuously following their life and knowledge levels. Yes. For the development of her knowledge, but it was not the development of Maa Neo, she continued to be constantly bereaved. Today's human has the desire to prosper and prosper with physical development, as it has been educated. Although it is rich in prosperity because this prosperity did not work to connect humans with humans, yet the distance between humans and humans has certainly increased. This is not a yoga. This disconnection will be called. This means that today what we call the relationship is doing the work of breaking people instead of connecting with each

other. It is wrong that the human nature on earth has started here since it has not yet become one, although the number of animals is increasing steadily. So how does a true and true mood will emerge after all this is possible? There is only one possibility that we are human beings themselves, they are always second to us. He does not know us. He does not even know himself completely. If they are not related to themselves then how will they relate to us? 7. Anmivaah: Try to be healthy, always be healthy.

When I say that I am the center of this universe, then the first thing to keep in mind is that I do not consider body only to be the body. I am the main source of a cosmic life energy in the form of animate soul. I do not have any shape or name, I am known by the eternal names.

Everything starts with me, and the object gets dissolved in me. I have never been born nor do I ever die. The person who is born or dies is our body. The one who lives in my home for a short time, keeps changing over time, and sometimes it happens that without even this body I live there. I need to have the body's need for living in the world and doing some special work. By which I can prove my major tasks through him, if all the beings have knowledge of truth, then all creatures will be free from this visible world and body. Due to which this life form can end in the world. To which I keep all the living entangles in all kinds of activities like attachment, illusion, work, anger, greed etc. Due to this, being free from the world here is very difficult and miserable. In the same way, it is not impossible for any creature to make the sun cool. Because if he is tempted to become cool by becoming a ghost of his wicked ways, then he creates horrible thoughts for his life. I know that every creature loves itself very much, at any cost, he does not want to die. By taking the most advantage of this house and misguiding other creatures and creating huge challenges in front of them, they are cultivated and innovated. Even after making such big disciplines to me in front of the beings, there are some such people who, during time, become free from this world of view. And make me available. In fact, I am Asharir, the main thing that I

am doing through the body is that I pronounce the words of the pure words to enlighten the universe, from which Brahma means that I know my life is my life which is due to the body of this universe. I am the one I know. By which continuous energy of energy is disposed of by the body of the eternal being, it is not done only by the animals, but with this eternal planet, eternal wires and eternal galaxies with the eternal universe also speaks. By which the eternal types of energy are destined, so that the eternal types of atoms are constantly evolving. With it the planets of eternal life and planetary stars and solar system are destroyed and destroyed. This is what my work has been running from time to time and it will continue to do so. It is neither a beginning nor an end to it, which is why people call me eternal as well. And this work is continuous in the same way. Never before has this human ended or completed human life. I always keep moving this life forward. Before planting the seeds of life on this earth, I have created life on planets like Mangal. In addition to this, the journey of eternal planets has already done this life before coming to earth. It is wrong to say that life is the first development here on earth. The organism does not change the body only, though it keeps changing the planets too. Continuing with the time when the planet is completely tapped, then I rescue other planets so that this life can make its place on that planet. The way a creature renounces his body, and after having a new body, creates new life's in accordance with his actions. Such also do planets and constellations etc. They also sacrifice their body. Again, holding new bodies according to their austerities and power of mercurial power, therefore, there is the first eight Vasus in the Taittis deity, who settled the organism in every circumstance on its own, and nurtured them till the end of their lives. . By holding these qualities, human beings and other creatures also get absorbed in me by delivering themselves and developing themselves.

13 - We are the main center or universal

We are the main center or universal human being of thousands of cosmos in this view. Within us, the lord of the eternal universes is present, and he is taking the shalas every moment. The whole scene controls the invisible variable world of the variable. Within us, the incident of Weig Wang is

decreasing and within us, the black hole is also going down and being reduced every moment. He creates the universe by us and also destroys the universe by ours. He does not do anything himself; he fulfills all the work by himself, whether it is for the upliftment of anybody's development, it uses us only to destroy or destroy anyone, we are all that invisible power our deeds. There is nothing extra to the mere piece of. We are not free, we all live our entire life in his ascendancy. If someone says that he gives the fruits of our deeds, it is not true that we act as we do, we also accept the effect of it. There is no right in it, it can neither please anyone nor he will be sad. Can only do it. We are stuck in the fiercely ruthless claws of death, then our own karmas are the only reason that God can not do anything in it, that can not free us from the deadly dangerous claws of death. We have worked very hard by taking juice in our apocalypse. Due to not being knowledge of the outcome of the action done by our doors or the actions done due to negligence. The result of which proves to be the destruction factor for us. Assuming that there is a man or woman who does not live with restraint, it is the person who harasses the body continuously harnessing the body, the life is full of life, his life is always sad, he is constantly unhappy with his new karma. Do the creation. After this, the number of prayers or prayers that they continue to worship, does not cause them any problems, but their problems increase further. Our prayers or worship strengthens our power and our determination strengthens our will to strengthen the power, so that we are able to get out of our wits. There is no yoga donation in that God. God is never in favor of anyone, nor does it ever happen to anyone. He is always neutral. He neither gives birth to anybody nor does he kill anyone. Nor does he make anyone impure, nor does he make anyone poor, nor does he make anyone a scholar, nor does he make anyone a fool. We are all our perfect masters. We have created ourselves like we have today. We all have their own self-destiny of self-destiny and all of them have their own destiny. All of us have been made wrong, we are all of the non-responsible nature, the reason for our shortcomings and errors is to declare to others, which helps us rise in the eyes of others and strengthen our ego. When our karmas are done in a spirit of selfishness, then it takes us

under our control. Our selfishness is so poor that can be like an atom or molecule. Or our karma and his selfishness can be as big as the universe is bigger. This is the two categories of our selfishness, like a nuclear molecule, very subtle secret is a poor form, the result of which we are unaware. The result is very dangerous, in the same way the atomic bomb acts as a result of us completely dissolving from within us. There is never a creation of anything. There is always death everywhere around it spreading its wings. And there is another kind of action which is done by keeping in mind the very purpose. The collection of all the atoms which we perform as God is the work of this universe. For those who are doing this, it is human effort to control, to some degree, some have yet to rest, for which the rest is still waiting for. A third duty is the action on which our Charti Manishas have given a lot of emphasis. That is to do the helpless deeds. Nishkam Karam means that there is no personal interest in our lives, which has been very rare in this world. When I say that there is no yogic donation of God, in our life it is because we are God and we have the same point of life winning as much as God is. The energy that is being extinguished by all of these creates not only our life but even ours which is beyond our universe is also increasingly growing. We can see that by reducing the earth seven by seven, it is the same as the human being that the earth is also moving itself. It is still happening, it is waiting every moment to become human. The man living here is showing his life in extreme distress. Its life is being seen here on earth in danger, so it is constantly working to make it a place for any other planet. This earth is now just like a human. It also seems to be threatening its existence. This is happening with the same Universe as well. Winning will develop the life as much as the universe will develop, which is known by the name of Vig Vaig. And the more you lose the life, the more the earth will be destroyed, along with it the destruction of the universe will also be destroyed. Which is called a black hole. This phenomenon of Wig Wag is a paradigm which is decreasing in every atom, this black hole is also present in every atom. It is not new, it is life and death. When you are full of life then you are developing, in the scientific language, which is

called Vig Vagun. But when you embrace the shadow of death, it is a black hole in scientific language that melt you and cleanses your life. Who is once free from this body and preparing for another body.

At the beginning of this world universe, the first person who knows all and everyone is the creator of all, who spreads everything to everyone, spreading all to the expansive exponent, who holds all kind of virtues, the uniqueness of everyone is stunning, like the sun. The best of all, in which all interest is taken, the supernatural marvelous subjects are the most valuable topics. Every person who has the ability to get hold of birth is born. Everyone who has already attained everything, the God who is full of the power of full power, all the galaxies, the universe, the solar system, the planet, etc. are continuously motioning their position on their axis. The parable of God wisdom that is covering everything from the people and from its scope, because of the latent invisibility of seeing God's dignity, which eclipses the sky. The thoughts of a sinful man do not rule over you.

To know the Brahma's Brahmagyan is like a famous and unpublished all folk parable. The universal reveals all the publishers of every and every one of them is well-researched. Who is the Lokpal of all the people who are equal to all the students by regulating them with the rule. Keeps them At the same time, God exists in the internal form of all of us, who is always capable of all the superior and full of love for every one of us. Except for this, no other substance should be able to be consumed in its place. And that which performs this wonderful and supernatural work is the Brahmin for which his Brahmagyan is everything, the Brahman does not have Brahmins, he is not a Brahmin, he is beyond anything else. This Brahmagya is not found in the form of ancestry, it is not the Supporter of the Ancients Vans tradition. There is only one path for this, that it is only to be able to reach the peak of excellence, it is Brahmagnya. At the same time, who is the greatest theologian, the producer of all is the parent and the true selfless selfless master. That's all it determines which type of student is capable of. In line with the power of his ability, the Brahmgyani man teaches the student with the knowledge of appropriate

initiation for him. And appoints it on this ground for special work. It is not possible in this small life to make all kinds of specialized knowledge available to everyone. Nor can every person perform all kinds of special work. For this, the absolute male is determined by certain persons. In humans manifests excessive human lever type of work. Just as every person does not become the Prime Minister of a country nor becomes the President. Nor does every person judge, physician nor every person become a scientist. It is different that this possibility is within everyone. Although it also makes a lot of determination on the labor and its circumstances. If the human, in order to make a special purpose in its initial life, to make sure that the goal is achieved, then one day it will reach its goal. For this, he is completely free to do his own work, that is, the wrong use of this freedom only makes this human a lot of worthlessness, due to which he has to be available to bondage, for which he has his destiny, fate and his Lord Blames it. And repeatedly say that why did not you give us this, why did you make such a thing? The number of such human beings is the highest on this horoscope which is highly incompatible with the deeds and deeds that are available to them, their life is like living death saying that they are alive, in fact they have nothing like life, He has completely wandered inside himself, in front of him, only the clouds of disappointment are seen in front of him, there is no hope of life in his life. He does not experience any life in his life. He always sees death. The main reason behind this is that the society they live in and the family that makes them, they do not own themselves, though they all are equal. The same type of person who is able to make the item as rare or as large or as large or as small as is. There are very few and rare people. Extreme excitement of life is available in our life. The smallest or smallest item available is also available in very large quantities, all of which are low-level individuals. There is no free item available to anyone here, every person has to pay the appropriate price for that item. Whoever receives any object for free, remains unaware of its usefulness and merit. As every person does not know what the sun's price is? What is the price of air? What is the price of earth? What is the price of water? What is the price of the sky? The combination of these five elements is this body, or how

precious is our God for our lives. People forget about it and in some other way, they only look at the form of solution of every problem and make it available only to understand the ultimate purpose of their life. Because of which, he can not make the right use of that object, on the contrary, he mostly misbehaves. In this world, which is a creature of the name of Naam, which has become Brahmagnya, through science he attained Brahmagnan by doing some special experiment in his own life. Whose parents are Shiva himself and whose mother is Parvati herself, who is herself Ardhnreshwar, who is neither a woman nor a man, she is upset both of them. He lives in the world where the world wakes up. Keep your senses center for God.

what is life? It is a very big and very complex subject in this world, before answering this question, we have many great scholars, everyone has explained in the style of ancient poet in his style that there is a lot of pain in life, and in the western countries Some great scholars give many details about it. However, I feel that every answer is not fully justified or satisfied because some knowledgeable and enlightened human has always said that life is like a mysterious one. This is the experience of our life when we unselfishly explore the truth. Then it really proves that life is like a great pain or a disaster and a destructive unknown dark sea. To this day, none of its terror has been found free. Whether it be a king or a rakes, it gives life to its own way. It is the eternal truth of our life by changing the kind of shape and size. When we look at every aspect of life in the entirety of our life through every aspect, then we are sure that the nature of life is painful. Life is also called happiness, happiness is seen in life, but till date no happiness has been received. If someone had enjoyed that happiness, then he would have stayed in the journey of his life, and cried out to me that I was happy. But it never comes to see that if a single person appears somewhere in the exception, he can not apply the same thing to all of us. It does not mean there is no happiness or joy in life, it means that the way of living is wrong, the result is grief and suffering in life. It is a proof that we have to travel on our own life in the wrong direction Have been And the education that is being given about life here is wrong, this old teaching ritual must be changed.

If we wish for happiness and joy in life then the happiness of life is not dependent on any object. For this, we have to follow the revolutionary path. It is possible for a revolutionary, people are encouraged to make this desire and the brave people crippled. People have eyes but they are unable to see the main element. It is able to see the stone's eyes only, it is not able to see the horoscope beyond any object. It is being trained for such a long time in which the biggest contribution of our education is donation.

It is true then why does this truth not be published on all, and what is the reason behind it? It is true but we can not accept it, we have achieved it in such a way that happiness is going to come after suffering, while the truth is that it never comes, it is an event happening in future which will never happen in life. Not, it's completely imaginary. Which creates power of distress and power over strength. Our family members related to our relatives give us wrong education. Make us an attacker, fill us with feelings of understanding, make us poor, encourage us to become immersive, excite us and say, fight, you will definitely win your victory. Whereas the truth is that their struggle has never succeeded by them themselves. That is why he wants you to put your life in order to erase yourself for their wishes and prove their dreams. They want to use you for yourself, they do not have to give them anything to you or to your existence. That is why in this world there is no father to his son, no mother is happy with his daughter. This is also with the weights and weights. Whoever wants to show that he is very happy with his waiters and waiters, understand that all these people are corrupt and oppressed. It is in the same way as the Mughal ram and the knife in the side, they are trying to rob you of you as they are trying to make you foul, they have juice in this. They do not want to enjoy your happiness on any occasion. He is interested to you that you become like them, in which they have the advantage. Which is called a hospitable school and modern family. In which there is every kind of cleansing which he has taught all the hansak animals and has been born in his life. And you also want the same kind of sacrifice by sacrificing God on the main premise of your human life. The way the alcoholics see an enemy for

those non-alcoholic drinkers. Like all scholars have hostility to fools. Like the Sun is hostile to darkness. Like water is threatened by fire. Like clay pot is hostile to iron utensils.

This path of life revolution is for those men who, like the entrepreneurial man who manages his weapon, is like a brave warrior who strikes his enemy with speed and speed velocity. Enemy is two types of ignorance that holds an internal ignorance. And the other is the outer worldly enemy, who is going to hold the anger. The mighty warrior who hurts the enemy of his enemy, the way the roasting man roasted food with stomach. Similarly, a mighty warrior roams the army of his enemies quickly. The way the fire changes the water as soon as the eyelid blows. The way the black color climbs very quickly at every color, in the same way, it forces itself against its forces. The one who can not do it again, then gives them time to recover their enemies from which emerging becomes difficult and difficult with time. As when there is power in our senses, then control them by controlling their lives Make the purpose available. When the senses become weak and it is impossible to control oneself. It has been said that in the beginning of life, sooner you get rid of your mistakes from life and drink the perfect ones and the juice of the juice, ie enjoy the ultimate pleasure of life, ie, the ultimate divine Drink medicines. Because that ultimate element is a chemical. Then be joyful and excited after defeating their evil deeds, which are similar to the enemy, and be free from them forever. Become a self-centered one.

O humans, such as a single molecule that is appearing as rustic like the season. The one who is constantly moving, is going to create a distinction between the horse and especially the silver. Which is about to create two types of rules. Which has made our organs adaptable to the seasonal substances, through fire, purify the consciousness and make it into the rule. One God is another nature, in the same way, God is a creature in nature, in the same way, knowledge science is Brahmagyan. Which is like three molecules in an atom. First of all, our consciousness is first present in our body, from that itself it carries all our bodies in all its organs in the form of a mass. There is two helpers in it. One God is another. As the

mantras come in such a manner that this human body is like a tree of nature, in which there are two beautiful golden birds, one is the consciousness of its own, which unites with the body and the senses of the senses and enjoys continuous worldly affairs, whose sin The virtuous soul has to suffer until it resides in the body. The other bird is God himself, who interacts with the souls of a spiritually flowing bird and gives them the fruit of their actions and delights and delivers them. When the soul becomes aware of the worldly things that there is nothing in addition to sadness, then he renounces subjects and places his mind in God, because the qualities of God begin to descend in that consciousness as if the fire is in contact with fire. In the same way, the soul attains the attributes of God. By which he starts to be free from the body of the world. As long as he lives in God's presence, he is rejoicing and when his virtue becomes weak, then he is born again in the rich family of the best human.

Now listen to what is the rule of achieving ultimate joy in life and attaining the truth. Who is going to increase his force, who has learned to remove his mistakes, and who is the one who will be able to hold the virtues. Such a person can teach us good things to others. Who is going to turn his power to power, he causes his mind to suffer from the evil and evil thoughts. Such persons should be kept in captivity by holding people who are sinners and wicked people. That is, strict discipline should be constantly monitored, as well as proper punishment for them should be provided in society. The one who destroys the heart and destroys it, makes it worthless, destroying it or killing it. The granite that often causes pain and suffering causes it to be cut like this. Just like the trees are bitten by ax.

The arrogant and arrogant person who considers himself the greatest of all, it is not just that he condemns the knowledge that we collect. All his actions are annoying for him. Because the one who opposes the true knowledge gives divine suffering to the divine people who are of knowledge. The way the horse raises his foot when he stops his feet, he pauses only after achieving his receiving place. In the same way, by looking at the main source of all these calamities, through the medium of knowledge

science, the source of the main reason should separate them from themselves. All such preparations should be done in such a way that their victory in conflict and tribulation of every kind should be done. And by waking up in the war of life of every single life, only the triumph of life can be overcome.

The world-wide man who protects me by his divine powers and God through his nourishment powers all over the world. I devote myself to protecting it because God is capable of power, strength, life, hearing, philosophy and compliance with these powers. The power to save those enemies with enemies, enemies, conjunctions, murders and demoniacs are in you. Strengthen this power in me, I offer it for my friend. This man is created by God, and has been educated by the gurus. It has been excited by the heroes, therefore, this prince has come into our warrior warrior, and all the works are performed by the heroic starving and thirst, who never worshiped the land of land. Those wise men who live in their bounds with their mind and eyes, look at all the beings in terms of compassion. He alone is the creator of the world and the beasts of the world are the only ones who liberate them. The knowledgeable men gather all the body and limbs in their bodies and bring them in their own right. They are reinforced with the knowledgeable male body. They pass by going straight to the heavenly path, and they get the place of light. And those who do not do any great duties, even if they eat food, due to which the spirit of fire, which resides in their manifestations, removes a lot of repentance and makes the miseries available. Their faults are improving and they are united in our endeavor by the grace of the Visitor God. In this world, man should do his own protection, call it all by saying all the best and intimate men. O man, you become stunning in fire and spread your light in the world, it will only be possible when knowledge science will be able to hold Brahmagyan. O man! The scholar who holds the Ved Vaani does not have any kind of divine knowledge In the form of his Wondhi, he teaches with the best means of liberation, and the eternal nature of that eternal consciousness, including karmic nature. And that which is known for the welfare of welfare in this theology, three are known as creation, state, catastrophic, horror, future, present tense. He knows them well. The Father of the Father, the Father of

Nature, becomes the protector of the knowledge of God. Dualak, PrithviLok, day, night, sun, moon, constellation, theologian, warrior, the truth, the enlightened, the horrid future etc. all do not fear anybody, so this destruction is never attained. From this, we get the knowledge that we will be able to escape from our destruction by staying with a fearless attitude. So you live in this body with a fearless attitude and remove the fear of death. The way in which this world is constantly awakening and moving. Abandoning its diversity and holding a wealth. And the ultimate element that is in the heart is in the heart. He sees that ultimate element in human heart only from its own heart, this nature has created many worlds arising out of squeezing the various powers of the same soul. Therefore, the enlightened human beings always sing the virtues of that soul. The only way to express the ultimate abode of the ultimate nectar element in the heart of your heart can only be described by the intelligent speaker. It has three steps: the science of knowledge science is hidden in the heart, which he knows, the same is the Brahmgiani. All of us are like the father, the birth payer and the brother. He knows all the beings as well as in all stages. He is the only one who is blessed with the names of all the other deities. That is given to him, the inquisitive person repeatedly questions about him, and in the end he gets the same. After inspection of all the eternal substances inside the eternal cosmos including the Earth Sun, it becomes known that the first promoter of the eternal laws is the same divine. That is why I pray and worship the same divine. The voice which remains in the voice of the speaker remains present in all the substances of the world or in all the beings, there is a self in the form of a nurturing holder. He is also called fire, just as the fire lurks secretly in the wood, in the same way that God secretly engages in invisible in all things. In a God, fire, air, sun god are similarly dependent, and whose nectar May Shakti is working in the entire Gods. The same is a universal spread of odd bread. To inspect the same I inspect everything. After which, I found that he is spreading like a formula in all the way in which there is a lot of variety in a garland, though the one who joins them together is the same. I have experienced it, along with it is the eternal art of life. The ninth place of all these is the medieval period, where all this power is

manifested, and on the same place it becomes invisible too. Keep the control over the sex done by the anger, and keep it under control.

The manner in which it is sweet sweet with the nature of the reed, its improver and healer also imposes it by the sense of sweetness and degrades it. The way this vegetation brings this sweetness with God comes with you. In the same way, all of us also get sweetness and sweetness from God in our life, making our life sweet and sweet. There is sweetness in the main part of my tongue, in the front part of the tongue and in the middle of the tongue, the melodrama continues. In my karma, there is sweetness, my mind always kept thinking and contemplating sweet thoughts. My movements are always sweet and sweet, my presence is sweet, my words and my words and my words are sweet and sweet to others. By doing this I will be remembered in the presence of sweetness from outside, I also become sweet with honey, I become sweet even with sweets, thus love the bird with a sweet fruit like birds. You love me and you love me too. Do not hate anybody; For this purpose, I create four divisions of broad melodious thoughts all around, in this four-dimension, all the more sweetness increases, and love each other with one another and no one is disinterested with anybody.

The way the bulb fuses, which is similar to the power. But electricity remains fixed. In the same way, our body fuses like a bulb, but its consciousness is similar to electricity, it is present in us. Know this one thing that in my self-mind whatever you get, you have earned it with great effort, you do not get anything here for free. Blissful similarities like thorns, the slightest pleasure, joy, and joy, as well as the flowers, flowers, flowers, flowers, etc. No man can ever meet together, it keeps coming of light and darkness. If someone is full of flowers, then someone wants to run away from the cuts.

Do not ever run away from them and do not run away from them, whatever your happiness or sorrow, whatever comes in your parts, this is a test, the real test of your patience. Who is ready to bear both of them as a reward for God and understanding the consequences of their actions, while enjoying

true happiness of life. Who himself has made himself like a stone, firm and strong and steady. This life pleases the one who moves death one step away from his power.

Brahma, which is like a microscopic power from the electricity. Which by itself creates the universe. And by his own words, the angry people make the animals angry. The way in which the awful voice of the sky conquers, how many creatures fear the heart becomes overwhelmed and starts cutting. In the same way, God, in the human mind, causes fear of fear, shame, grief, sorrow, etc., and prevents them from doing wrong things. The person who deserves the respect and honor of gentlemen. Which reveals various types of happiness and majesty for us. The person, who is a wise man, to get the person, constantly praises his worship prayer by holding on to his self-restraint in his life. I salute him repeatedly.

Do not think of anyone in your heart any time, power of self by yourself, nor do you forget to think of someone as weak. Who knows and understands this feeling of life. Regular that practices it. Life works on a certain axis. The way light is the lamp, there is a science behind it, just as there is a principle of electricity. Electricity does not show, though it can be proven by using its verb energy right. On the day when human beings will realize that this knowledge science is an eternal truth, this deed will be free from this human death, the entire humanity and this life will establish the heaven on the horizon, and all the nectar elements are available Will happen. As the mantra says that the nectar element is only for humans. How is that human being available to the nectar element? Three types of major hardships, fasting or sadness have been considered. To get rid of this, the knowledge of this trilogy of Vedas is knowledge, that is, the knowledge science of the science of Brahmagana, which the scholars reveal as a means of salvation.

Knowledge Science Brahmagana is similar to the three molecules of an atom. All of this has defined itself in its own way over time. Its main source is the ancient Vedas. And to explain them, God

has created the Vedas. As the rishis believe that this knowledge science is the amazing power of the universe. For these words the words have been called Brahma, in the Vedas the knowledge has been divided into three parts. The first knowledge that animals get from the induction of someone, which is called Ida. Second knowledge which comes from the rulers and scholars, which is called Sarasvati. Third, the best knowledge is called a month. That is why the wishes of money in the Guru Mantra Gayatri of Vedas have been sought. We can get the interview of God alone. There are three types of knowledge in the Vedas, which is called trilogy. Knowledge, action, upbringing There are three powers in it. First of all, the second person is the third power of God. God is knowledgeable, life is science and nature is Brahmagni. Similarly, there are three types of distance too. The first distance is the distance of knowledge, distance of second time, away from the third wealth. I The greatest distance to achieving God is the distance of knowledge. These three elements call the physical scientists as electrons, neutron, proton. The secret of these three elements and how many forms it has been, can not be fully expressed to this day. There are also three kinds of grief. Physical, mental, spiritual distress, this figure of three is wonderful. There is only one way to be free from these three kinds of grief, which is called Purushartha. The way food is one but when it goes into our body, then seven metals are formed. The juice becomes first, then the juice becomes blood, the blood is made from the blood, the formation of the mood is made from the mood, the fatty is made from the fatty bones, and the bone is made from the bone, so that any creature The body is formed. The body is related to the physical knowledge, it is like an instrument, the mind is related to science on which the mantras have been used to control it. When this mantra is remembered repeatedly by the mind, then a kind of vibration is created. By removing the mind from the debilitating subject, the best thing is to be satiated in God. Spirit is related to Brahman, for which Pantanjali determines Ashtanga Yoga. In this Ashtanga Yoga, there are two limbs, one is external, in which Yama, Niyama, Asana, Pranayama, is the withdrawal. And Ashtanga Yoga has three end colors, which is called perception, meditation, samadhi. This is the belief, meditation,

samadhi that I call it knowledge science, the science of brahmagnya. This is the first Alok bed of the space station. Understanding the mind, the word, the action, ie the body with wisdom, is to be held in discretion, contemplating in the mind is to remember the truth that is the Mantras. By which the soul can make Samadhi available for solving its own problems. God means that which is Aishwarya or the tone in it, the vow is also denoted in three parts: Hrs, Long, Pluto. The creature is also of three types of behaviors which have been called Satvik, Rajasik, Tamasic. The human body is made up of five elements (the water purifier Gagan Samira is a body made of five elements). The sixth mind is the seventh soul. It is the main three elements in every atom that we call God, life, nature. The first three molecules of an atom are now it has become one in the form of seven particles, first a molecule by which the food becomes composed and becomes composed of food. From the seven particles of the second molecule, the five ghosts of Prakrit are made and the sixth soul becomes the seventh divine. From the seven parts of the third ultimate molecule, seven sages of wisdom are formed. Which is in the form of seven senses, five enlightened eyes, ears, nose, tongue, skin, soul and divine, it is the main akis department atom. This is known by many names from a nuclear element. As the Vedas say (Ek Sadvavipra Vadanti), the whole universe is just being created by these atoms. And the last unit of every thing existing in it is atom. Like in Vedic language, Indra is the lord of the senses that resides in this human body. There are five sense organs, five senses are the eleventh mind. It is in the power of the soul that Indra has the right over them. All this is a co-ordinator of the Indra Soul; Varuna means that the water is also seven forms in the form of fire. It is also in its eternal form and it is similar to the Divine Golden Glowing material which is done in the dark by meeting its work with soul and mind. . Yama, which is the god of death, Yamraaj. Consciousness that never dies, which reigns only on the dead. Mother Risva means all born as a donor, like mother Risva, who is the mother of all the juices. There are also many types of juice, which we also know as the names of the virtues. The main source of all the treasures is called man. Who is the lord of this universe, there are four types of humans in humans also. The first person is called Brahmin, whose

responsibility has been given the responsibility of protecting the universe. Which has become Brahmagya, which knows Brahman. And for which it is necessary that he preached Brahma and continued to spread the Divine Knowledge among the people. In the same universe, by donating the Brahma with the help of the whole universe, the nurturing of nurturing. That is, this Brahmin who is the man of paramount importance in humans in this universe. Only on whose deeds is this the serious responsibility of keeping the universe safe. If he can not bear his due diligence, then it can also be destroyed and the punishment of those Brahmans will only be suffered. The second crores call man as Kshatriya, which means the students who are Shakti, which is similar to the nectar shadow which is the protector of the whole of the land, which is the whole of the land. The third trillion man is a businessman called Vaishya, whose responsibility has been given to provide food for the animals of the entire Bhoomandal and is responsible for fulfilling each other's business transactions. The fourth person is said to be a man Shudra, which is the most enduring, like the other person who serves everyone who carries the work load of everyone. He is a fool whose main quality is foolishness, by attaining that quality, he free himself from this body of the world and becomes available to God. He takes control over everything because he does all the work. By doing very little, in this way, this whole human being suffers with all kinds of human beings, including all human beings, and in return they do a lot less than all their virtues. Accepts them. The same work also does the Universe, that is, the Brahmins take the fruit of their virtues and penance. For those who live this life is like energy food, which is what we call knowledge science as Brahmagya here. This is called patience in a word of Darsikik, which is the main source of all kinds of accomplishments. Samyama is called Dharna meditation samadhi, it has been called the intimate of Ashtanga Yoga. Knowledge Science Brahmagya is like an atom, just as there are three molecules in an atom. Similarly, there are seven particles in a molecule. In this way, the Axis particles compile this series only. In this series, we are all human and we all are the human body which is formed by meeting with one type of atoms. All things in this world have been made from atoms. There is also

the beautiful Taj Mahal in Delhi, the Red Fort of Delhi is also the US White House is also made to mile with these atoms. Cars, bikes, planes, trains, computers, planets, satellites, earthquakes, suns, cosmos are all made up of similar atoms. It is composed of atomic power and it is composed of the power of the power energy sound energy. In this way, the main source of this universe is this word, hence the word is called Brahma. When this atom is transmitted, then it becomes a nuclear bomb. Which becomes a very big curse for this entity. The atomic bomb works in exactly the same way as a three-fire fire, and reconnecting the other three into one's own self, makes itself more powerful. The way the fire of a fire creates a pile of ash-Himalaya in a few times in the form of an ash pile. Similarly in this human body is the molecule of a fire which, as seven of its seven particles, the Satya Saints guard on seven chakras. And they control the activities of the whole body. Under whose supervision, the refineries of the seven chakras of the body purify the food in the masin and make a distinction. And this body creates a new human body. It is also the most prominent metal in seven of the body's metals. This is the particle of matter which is known in the reptil of sperm and sperm. These two are irrigated in the womb of a mother. Which develops to a lining, then they begin to collapse. In the same way, this poem arises from the soul which the soul holds. This soul is also a fire which exists in the body with the divine. This fire goes from subtle to subtle. The power of generating the entire universe exists only with the divine fire which is the supreme fire. And in the same divine is the likelihood of annihilation of this universe. The way in which the atom is distributed by the sum total of the human body, including the human body. Similarly, by the separation of atoms, it marks the name of the universe. This quality is also transferred to human beings based on its merit. There is a time when God protects and destroys the universe by human beings. There are two things in it: Parameshwar's feeling is always of goodness. He does welfare even in the slaughter. It is not so with human beings that even after coming to greed to kill an irate woman, human beings are exposed to eliminate the existence of others. The way the human body has a fixed time. There is also a right in it when it has the power to bear the restraint of self and the senses of

the senses. That is, when he is extremely distraught, he regulates his life and lives a long life. If this does not happen, the life of a human is short and in every short time, knowledge of all kinds can not be possessed by science, so he has to take birth. In this way, he is born on one side, on the other hand he seems to cope with death. There is no power in which to live in this world. In the same way, a few bushes of water on auspiciousness are formed in a few moments. And when the quantity of water will be high, even if it is only on burning fire, it is time to get enough time to stay on this ground in sufficient quantity. In the same way, Ravana's name comes in that he lives on this earthquake for four thousand years. He had done four quadratic royalties, that is, the reason behind this for four thousand years was that he was a very great and meritorious person. He himself was the son of a proven man, World Shravan, and the grandson of Rishi Pulov. Ram was alive for eleven hundred years because Ram had performed eleven Ashwamedha Yajna in his life, in the first time someone could do Ashwamedh Yajna once in his hundred years of life. The only child of Rama's life was one that he wanted to kill Ravana. Mahabharata Kalin was also alive for more than three hundred years. Lord Rishi Ved Vyas, who split the Mahabharata's car and the Vedas, was more than three hundred jindas. It is said that the Vedas were knowledgeable in the Vedas to live three hundred and four hundred years. With the help of this knowledge, ie knowledge science, Brahmagini, the whole world water medicines under the Dualk astrolhal privivilok are all pleasures of all the substances in the Sun. All the divine interest factors are pleasurable pleasures. By increasing health, eliminating the sufferings of diseases. Through the science of knowledge and science, I take you to the full age of old age. From this knowledge, all diseases run away from you. The one who knows the work of medicine can play it with goodness. Keep repeating From which initially the general practitioner remains, then going forward, skilled expert becomes a doctor. Such an elite doctor succeeds in treating the best types of medicines with the consent of other doctors. It is the earth that is the mother of the earth, and the father is the rain, the Varun, the moon, the sun is five. That is, with the help of the five elements, there is a sense of difference. There is an

infinite force in it, by making proper use of its forces, the human superfine becomes. And due to this the health of the human body remains steady. Man's life is long and all the faults come out from his body. This is the natural remedy. The name of this medicine is knowledge science. Water is a factor similar to that of mother to her sister. Who knows how to use it best Rivers of water are flowing, as if it is getting honey in milk. The water that becomes pure by the karnas of the sun. Or whose purity purifies the sun itself. That water is our nectar in the water proven our health. With the auspicious properties of water the human becomes strong. Just as the mother's milk is like the biggest medicine for her son, in the same way, we get all the pleasures we get from the water. This Sun is about to give peace to the Gods. Lord Almighty is there in all the world, there is only the supreme master of all. Therefore, his will always proves the truth. That is, no one can contradict his command, who tries to know what he is trying to control. Knowing knowledge, I am the one who rescues you from the wrath of God, with the help of knowledge science, theology. Just as the mind falls in velocity, the air and the birds move in the sky from the velocity. Similarly, the heart of the consciousness of the name is associated with knowledge science astronomy. By winding the air and the clouds and climbing out of its cover, the first sunshine and the roar of the cloud is coming up with roar, he removes the defects and diseases with its speed. It enhances the health of our body and gives us happiness. Just as the rivers flow, the air flows together, the birds fly together. In the same way, Divine people are also joining my knowledge science Brahmakanya Rishi yagna because I am doing this great yagya of this organization only by the offerings made by the people of the masses. Simply be in the great yagya of this knowledge science Brahmagyan composition, and O people of the organization's seeker speaker. Spread out this organization, Maha Yagna with your great organization enhancing your organization. Whatever is the animal nature in all of us, come here to this knowledge offering, and the feeling of bliss in all of us will last for a long time. This organization is flowing in the Maha Yagna of the Akshay Ashram Shrot of this river. With all those listeners, we raise our wealth by the organization. They should remove the scent that is on the head or on the body, and

should also remove those who are weak in the end, and those who are well-advised should have their own or children located near or extended. We remove those evil bad habits in our eyes, mind, and body cloth in the eyes of those who are vulnerable. God always bless you with perfect and auspicious symptoms. No one is our friend or enemy, our caste or a bigger, big or small person. If he tries to make us assert, or tries to destroy us, then it is worth doing with his destructed weapons. The one who is revealed and hidden is our enemy and he wants to destroy us, or speaks bitter words to us badly. All the gentlemen should remove the man from that evil attitude from the society. My inner armor is my true knowledge, that is Brahmagnya itself.

14 - The main source of ultimate energy

ओ३म् वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो धर्मोऽसि विश्वाधाऽसि परमेण धाम्ना दृहस्व मा
हवामा यज्ञपतिहवार्षित्॥२॥ yajur ved 1.2

Substance- It is a man of science! You (yatosh) yagna (sacram) is the purpose of purification (asi). (Dyna) which is stable for the light of science and in the Sun's rays. With the (air) air, the country is spreading over time (ASI). Joe (Matarashvina) is the air purifier (ASI). The (Worldldust) is the person who holds the world. And who (Paramena) is better than the (Dharma) place (vision) to increase happiness. Abandon the opinion (ma) of this sacrifice (ma). And (te) Thy yagya (Yagyapatya) Yajna, who preserves Yagna, also sacrifice (ma) na (honored) of that sacred task yajna. The word yagya means the meaning of the word of Vignan, which means that one who is proud of the knowledge of religion, knowledge and religion, for the happiness of this Lok Parlok, is honored by the great scholar. Secondly, direct knowledge

of the art of mixing and opposing the qualities of the substances, and the regularity of third and daily scholars;

Meaning: - The people who consume the yagya through their teachings and exquisite actions, the light of purity, the state of the separation, the likeness of the air pran life, the glory of pride, the protection of everyone, the prosperity of happiness in this world and the world, with mutual softness And renounce unrighteousness, etc., so that all human beings are merciful and for their pleasure, Rite of j should be continual. With the sacrifice, I become a full-blown person with the power of holy, jyotirmaya developed powers, strengthen yourself with the powers, by adopting the crooked policy and never share the punishment.

As the Swamiji is saying, the meaning of this mantra is very simple. Yajna means that all the work from which the work done for the welfare of the whole human, animal, animal, universal, universe comes into the category of yagya. Veso Sacred Christ, that is, Parmeshwar, who is fattened with pure pure holy in all of us, and is making the sacrifice of the best thing in the universe, and he is preaching that saying that all of you should never forsake this sacred task. . Because this yagya work which is continuing through Parmeshwar, this is the only reason for purity and purity for human beings with all kinds of creatures, animals are for the heavenly space and the universe. This yajna is the best work. It is being said here that this Yajna work is being done very scientifically by Parmeshwar. For example, in the rays of the Sun, it is spreading through the medium of communication on life. Here the use of the ornaments is being used. The sun is the source of the greatest life in the world, on this earthquake. And its rays are physically removing darkness on this earthquake. By expanding the light and making life stronger. This is a scientifically proven truth for those living in water, space, and air living on this planet with which this is the main source of energy. Further Mantra says that it is the Sacred Shrine that purifies the form of sacred work, this Sun is riddled in rays, that is, the power of the Sun and its rays is

getting by that God. It became a side that is a scientific scientific side. It also has a divine and a spiritual side. The Divine aspect is that the total Vedic goddess is considered as goddess goddess eleven Rudra twelve Aditya eight Vasu, two Ashwani Kumar. This Ashwani Kumar is the only two main rays of Sun, known as Friends and Varuna. A cold electrode is a hot electric or a dry electrical system used in the form of a battery, the second gill is used to run the tarbain. In this mantra, the spiritual aspect is such that in the outside world the Sun works, which is hot and the burning sensation is hot. An ace Electricity is the same, which is the work of all beings, including the whole world, in this world. Whereby the darkness of ignorance of every kind is removed. Similarly, the internal work of the inner world is being done by the sun. And the sun form of the inner world is the soul whose rays spread through the entire body and transmit life in the entire body and by giving the power to the body on an interstitial body, the body keeps the body self-automatic. It is also one type of electrical energy. Which is cold Is the only one whose capacity is limited. There is a definite life for every creature and he has to make available the ultimate goal of his life in the same life energy. And that ultimate goal is to interview the ultimate reality of Parameswarv energy. It is the external energy that the sun seems to be very much but it is also limited in a sense. The sun also has its end. Because it is a chaste, supplemented form of the two shores that are in the middle of both of them, while Parameswarva is neutral in the middle. In this way, the main source of ultimate energy in this yagya form is present in the middle of everybody.

The further mantra states that it purifies the air, the air is in the body and also outside the body, and the air moves inwards evenly outside. The air is purified with the sun's light, because when the air is cold, it is heavy. And flows by being situated on the surface of the intestine when it is warm, then it is able to make more distances in the sky. In this way, when the air comes in contact with sunlight, then it is pure and light. Just like this In the rear, the mind remains energized and holds the spine and develops the Wudhi, then the inner life air is light and it is able to fly higher. But when there is a lack of energy in the body then the mind that remains inside the body remains weak, the life remains weak. He sticks to

the body as it is because he is able to experience suffering only. On the contrary, when the reserves of energy remain inside the body, then human beings succeed in interviewing the sun form in the world. And always the human remains in its perfection. By which he has the knowledge of the truth and he also succeeds in expressing the truth and for the people it is like a sun. The ignorance of people in the life of the people cleanses darkness and purifies and purifies people in every way. What is that truth religion? He knows this and he also knows what is the world, which means that the world is going to hold. And even his ultimate place is knowledge, that he is the pure form of the soul present in his soul. And that is the reason for increasing all kinds of happiness. Never abandon this true knowledge which is happening continuously of Dharma Yagna. With this, who is doing this pure and sacred task is your Yajnaan, that is to protect the sacrifice of this sacred sacrifice, never forget it. Each mantra of the Vedas is second to each other as the acquisition of knowledge with the devotion and reverence of the first mantra, Parmeshwar, and knowing that everything is made of energy. And there is energy and all this child is Parmeshwar, it is a special and best of all knowledge. Experience this by experimenting with scientific experiment and using it, first of all, the welfare of self has again talked about benefiting its family, society, village, country, animal, bird and the world. It depends on our growth in how we use energy. One physical energy, the other divine energy, the third spiritual energy, is the nirvana of the whole universe, through the analysis of these energies. As it has been said that Wudhi Yashna Balmanthya It is being said that by using the Wudhi, it is becoming an instrument of strengthening itself and strengthening people in every way. In your life, you have given birth to a place as it is said. In this second mantra, for doing the work of Parmeshwar in the form of sacrifice, everything in this world is pure and sacred, it is a sacrifice. Enriching yourself is also a sacrifice. To give good education to the family, to give good education to them is also a sacrifice. Promoting truth in society is also a sacrifice to donate knowledge. Where is this true knowledge, from the throne of God, it will be received from Swadhya Chintan of Ved Mantras. It would be proven by accepting the various types of teachings of Parmeshwar

that were mentioned here. In our society, a very strong light has been made by spreading many kinds of ignorance. In the middle of the man-man, while all these lies have been made on the basis of untruth. This is being done for the sake of the name of the true name of the truth and for killing the entire humanity, and for the destruction of whole humanity. Because the lack of true knowledge is the first reason, the second reason is that the poor selfishness of the people is hidden behind every act. The third reason is that people are the most vulnerable types of mental slavery, which find themselves more intuitive to follow the bounded path. Even knowing that the act that he is doing is untrue. Yet ignorance is continuously promoting the complete act. The fourth reason is to make a full-fledged exhibition of love, financial education, awareness, and childishness, and to enrich the self, enriched itself financially as a child of truth, knowledge and religion. Panchavya Mul is the reason that big power is spending interest in spending huge amounts of money to prove ignorance, untruth, and unrighteousness only to prove the truth. Because of this, the world does not see anything other than the hell form of sadness. Here the scholars only say that Survey Vivekan: Sansar Sad The first sentence in the 1 Mantra is Vaaso: Parmashasi: That is, the life and the Sun, like the Vasu, which all the organisms carry, is the cause of life. By whom this life is pure and pure, which is the main factor in purifying, purifying and purifying. Yogyavalkya in the Upanishad (3.9), told the doctrine that "according to the Mantras, the deity is 33." Shakalya said okay but tell the number of Gods. Yagnavalkya said, 33. Then, giving the name of "glory" to 33 Gods, "Mahima Avaashmete" again repeated the same Namdevts of 33 Gods. Shaklya asked, "Who are 8 Vusu?". Yagnavalkya said that "fire, earth, air, space, aditya dulok, moon and nakshatra are these vasu". Why sleep This is because "the whole world is in existence - the whole world is within them." Shankaracharya's affectionate comment on this is, "Jagadin Sarv Vaishanti Vasanti, Yasamad Vaisanti- they are settled in their inner world, they themselves sit in this, therefore Vatsu are there." Shaklya asked who are Rudra? Yajnavalkya said, "10 souls of men and 11th soul - mind, they leave relatives to the relatives while leaving the body." In the commentary of Shankaracharya, "Rudra is called as Rudra

for the sake of the rally." Then who is 12 Aditya? Yagnavalkya said " Components of Sankhasar are 12 months old, they all walk while doing "eclipse" (eclipse). So there are Aditya. Shankaracharya's great The comment is, "Yes, God Almighty gives us all the help we need to share this age." Then who is Indra and Prajapati? Shaklya asked. BrendaNu (inner energy of whole creation) is Indra and Yajna is the Creator. "What is this breed, and what is sacrifice? He asked for explanation." Yagnavalkya said, "Anesthesia is only an elephant." Shankaracharya said, Is the force. " Vaas is the operator of the worldly yagya chakra. There is a second sentence in Mantra 2: - Daurasi - that is, this Yajna is like a lamp whose life is like a bright life. The knowledge of your brain forms the same brightness as the sun shines. Dev Puja is the first place in Yajna. This Dev Puja keeps the human brain continuously and more light-hearted. Hindu deity is not a religion. They are the deepest senses of the Vedic period's Rishi Chitta. In the Rig Veda, the word "Dev" has been used for the deities. In Vedic literature, the meaning of Dev is bright. The creation is immense, there is infinite secret here. Rigveda and its predecessors, saw divine elements in the vast powers of nature. They were naturally happy. The Divine which was in nature was the same as Deepa in his heart. Poetry in Divine Prakriti, Durga Prakrti, Prakrit Bhav Dasha Wherever there is Divinity, there the God there. The entire Rigveda is such an extraordinary poetry praise of divine powers. Western scholars complain that Rigveda's democracy is undeveloped and incomplete. They are not sure shapes and sizes on the lines of Greek Gods. Many scholars blame Vedic civilization and backwardness on Hindu religion and culture on this basis. Their allegation is not correct. There is philosophical thought in the democracy of the Rig Veda. They also have humanization, but on the bottom of the philosophy, the whole existence remains the same, therefore there is a separate existence of Gods too. Together there is also Advaita. The gods of the Rig Veda are already there. He also receives praise during Rigveda's composition, but by then high level philosophical thinking has also been developed. The development of philosophy and science demolishes the statues of gods, does not strengthen them. In Greece, Socrates began the philosophical work of discovery of the gods that they had to be executed. The development of

philosophy in India had already begun before the Rig Veda. Upanishads are an extension of this philosophy. The seer is philosopher of democracy established before the sage of Rigveda. The Rigveda's democracy is before the Rig Veda. It has been developed in India. The humanization of the gods in the Rig Veda is. According to the characteristic characteristics of the gods, they are different. Philosophy has erased this humanization. The sages of Rig Veda are endowed with ideology. Like other god-believers in the world, they do not consider gods to be the creator of creation. They are realistic, they also divide the anterior to many sections. At one time, even before the deities, when the truth was born (i.e 10.72.3) the gods were accepted after this time. The sages take the pledge of the discovery and description of the deities - Devanunu vi Pram Vokam Vipyaaya - We describe the incidence of the gods with good voice. Rishi says, "Asat came from Satya, the energy flowing was upstairs, Aditi came to be cautious." Aditi (Daksh) Aditi (Here is the continuation of the continuous flow of creation) Brahminspati (Aditi cooked like a blacksmith, gaadha - Kamari Iwadhamat) Amrit Bandhu Devas were born with the capacity of Aditi - Tan Dev Anjaayant Bhadra Amrit Bandhav: The sage addressed to God after this "O God! When you became distinguished in this detailed soliloquy then your dancing appeared intense molecules - Atra the dance and Tevro Renurpat. "Gods are the powers of nature, they are not separate in the latent state before creation. It has been said of the earlier era: In that era the truth arose in the Universe. When the creation was created, then God was also born, in the Rig Veda, there is a name for the entire world. Aditi, Aditi is Pradyut, there is space, parents and son, there are five people who have been created and will be all Aditi, Aditya - Sun also originated from Him. 7.1), the deity is defined, the highest honor is praised by Tadadevam - the rishis who have praised him, are the deities, and thus there are hundreds of gods in the Rig Veda, there are deities in particle particles in Indian life. Not. But the main deity of the Rig Veda to Uttrvadik age 33 only. Vishwamitra pray Fire (loans 0 3.6.9) to "O Agdirev! In our sacrifice you bring 33 gods along with wives. "It also shows that all the major deities are married, but the deities were also. Vishwamitra says in one mantra (3.9.9)," Three thousand three hundred thirty nine God has

worshiped the fire. "The Indian Lokman has assumed 33 crores of gods, some 33 gods, but the list of 33 deities in the Sathpath Brahmin (11.6.3.5) Land "eight Vasu. 11 is Rudra. There are a total of 33 deities, including 12 Aditya and Indra and Prajapati. "Yask has made three divisions of Gods in Nirukt (7.14- 9.43) - (1) Earth locally (2) space local and (3) local local. Agni, Jupiter, Mon, Rivers and other earths are the natural natural forms. Dew (Akash) Among the local deities, Dyau, Varuna, Mitra, Sun, Savita Pushan, Vishnu, Aditya Vivaswan, Ashwini Dev and Usha etc. are. Space Local Deities include Indra, Friends, Rudra, Murudgun, Aj Aditya etc. come. In the praise of all Gods, humanities emerge with attributes, qualities, nature's powers and their divinity can be seen separately, but in philosophical realms they all are the same. Many Suktas of Rig Veda have the power of a power. All the powers of nature are under this power. Can give any name to this omnipresent power. In addition to the other boards, there are Agni, Indra, Vishnu, Brahminpati, Varuna, Part (Sun), Rudra, Bhag, Ribu, etc. besides Aditi, Ela, Saraswati. This is exactly what has been said in the famous mantra of a single Sadhu. Those people are Indra, Mitra, Varun, Suparna, Garutman, Agni, Yama, Matarishva, they are the one, the wise call them by many names. Ekadha Sadha Vaapra Most often, Vidya (1.164.46) There are many names, the absolute truth is one. Call him Oo, Aditi, Man, Aj, Parmatma, Rama, Krishna, Shiva, by calling any name, it is a complete and indivisible partial power. 3 The sentence of the mantra says that it is only through this yagna that you can expand your life according to the worldly life, that Yagya Yagya life is exactly opposite of Vishal Maya. Therefore, it causes the expansion of powers. 4 Mashishino Dhorosyas means that due to this yagya life, you are the heat of life. That is why your life force is increasing. 5 With this energized power, you become the world-bearer of the world. Your power always causes the protection of another. It is the excellent power that protects the others. The one who destroys bad deeds and destroys them. Medium fast is enunciated only in its holding, but the best thing is the reason for wearing them. You can make yourself strong, and take pride in the worldly glory of this godly world. Mother: Tattu in your life, become a doer of unwise, always adopt a simple path. There is no relation with yajna for badness. In

your subject, the Yajnapati, who is the protector of this Shakti Yajna, do not supersede Lord Maverishit's harsh policy. The Lord said and you did. Always hear this message of peace from the Lord. There is no need to ever make use of donations, distinctions and punishments to your lord. Agreed simplicity is the best way to attain Brahma. Following this path, this Paramshi will be located in the ultimate place in the economy. And Prajapati will adopt the spirit of Yagna.

Ramkrishna Paramahansa got a priest's job in Dakshineswara. The salary of twenty rupees was fixed, which was enough for that time. But it was fifteen days that he got his face in front of the temple committee and he was asked to give his opinion. Indeed, after one, many complaints had reached the committee against him. Someone said that this is a priest who tastes himself and enjoys God. The flowers are offered by snuffing at the feet of God. In this manner of worship the members of the committee were very surprised. When Ramakrishna came to him, a member asked- How far is it true that you smell the flowers and offer it to the god? Ramakrishna Paramahansa responded with intuition - Why should I offer flowers to God without sleeping? First I see that some fragrance is coming from that flower or not? Then the second complaint has been kept- It has come to your notice that you should devote yourself to God before enjoying it. Ramkrishna replied with the same emotion- I did not take my own pleasure but I remember my mother that she used to do the same. When there was a thing, I used to taste tasting and then gave me food. I also try to taste it. I do not know what the devotee has brought for the sake of enjoyment or I have made it to be given to God or not. Upon hearing this, the committee members became untouched.

ओ३म् वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम्। देवस्त्वा सविता पुनातु वसोः पवित्रेण
शतधारेण सुप्वा कामधुक्षः॥ ३॥ yjurved 1.3

The teaching of this Vaisya is given in this mantra how a sacrifice is given and how it gives happiness.

Subject: - The (Yajna) Yajna (Shatadharam) is the one who holds the unnatural world, and is purifying (the sacrament), and the (vasod) yagna (sahastrama) is the pleasure of purifying (sacrament) many types of universe (purusham) To give the sacrifice (God) to the Yajna (God), the self-lighted (Sabita) vasu etc, purify the God who makes the reply to the gods. O Jagdishwar! You are a sacrifice (vasodhya) from our people, for the sake of purification (Vedas), the Vedas (Shatadharan) of Vedas, who hold many scholars, sanctify the people with the sacrifice of holy Vedas and (Supva) sacred things. O scholars, men or people wishing to know! You (Kâm) among the best of the Vedas, who want to fulfill the meaning of speech (nirdhar) or fulfill their mind.

Meaning: - The person who gives sacred knowledge by consuming the aforesaid Yajna gives Jagdishwara many kinds of happiness by giving so much knowledge. But those who do such actions or benefactors receive happiness only and never laziness. In these spells (Kamadhukshah), these posts have questions regarding varieties.

This yagna is a very serious subject which has a lot of detail, and it is a purifying act, one of the essentials for human beings. The gate of this yagya which is the cause of purification of the purification which is an action done by the human beings, it is assumed that the unnatural world is being held by it. That is, all the other Yonas of the world, from the world of human beings, are also being taken by this yajna. Human being is responsible for this sacrifice, human beings are responsible for the benefits and disadvantages of this. As the mantra is saying, that this yajna is going to hold innumerable types of cosmos with innumerable worlds and with the due cause of purifying the universes also, giving the human beings a great deal of happiness. This sacrifice is sacred to God, who automatically utters the glorious Titus Devas. It means that the yagna in the direction of the science of the Vedas holding many

types of education that comes from the faith of God, will prove to be a welfare factor for the entire world and the unnatural universe. That is, when this Yajna is properly edited by human beings, it is sacred to the entire humanity with even more unnatural worlds, with the mantras known in the Vedas. In this mantra, God also has prayed that He should cleanse our holy yajna, clean and innocent. And also makes a question from the last part of the mantra that the scholars who wish to receive men knowledge in the entire human race, Parishas, have to make sure that they get the knowledge of which subjects to gain mastery over them. is. There is a simple reason behind this that human life is small, it can not get knowledge of every subject in one's life. He will have to move forward in life with a definite goal, because the Vedas are pure and child's knowledge of innumerable subjects. And if human beings are not wise, then due to the irresponsible attitude, then with this unknowable world, there can be a reason for the end of the universe.

In this mantra, many things are being highlighted together.

1- This yajna is to take on the unnatural world, and it is a doer of purification.

2- Yajna is the one who holds the universe of various types and is responsible for giving happiness to the purity.

3- Sanctify Parameshwar, who utters the sacrifice of the goddesses, as the self-lighted vasu, that Yajna itself.

4- The main foundation of this yajna which is being served to the people of ours is the science of the Vedas, who purify many of us who hold many types of education and purify the sacred things for purification.

5 - O scholars, men or people wishing to know! Who wants to recite or know Vani with the voice of Vedas?

This sacrifice is the mantra that glory is this mantra.

First, this yajna is holding the Unnatural world (as it has been said that Yagyan Bhavnavya Nabhi) means that the center of the universe is the sacrifice of yagya. This implies that yajna is a wonderful and unmanageable karma that is done by all creatures and beings goes. That is, by keeping in mind the cause of which God has created the incarnation of God, when that work is done by that organism, then God is able to attain power. When all such creatures fulfill their child's objective, then every single sacrament performed by them creates a special kind of energy that makes the universe more powerful and powerful. Human beings come first in the first place. The result of every act of this is that this world is the universe, which also performs this auspicious action, the result of which affects the entire world because Parameswaro is also with this human. And he does not ever stop humans from doing any karma. Humankind is such a creature who is completely free to do the work but it is not human free to achieve its result. As it turns out to be human work, it is the result of the same person who gives it to that human group. Here, the work done by humans also yields different results. Some karma is done for personal benefits. Some family fun It is done keeping in mind the mind. Some karmas are done by keeping the society in mind, some actions are done by keeping the country in mind, and some karmas are organized collectively by the organizations for the entire world cosmos. As it is, it also gets its fruit according to what is done. The opposite process is similar to what happens. For example, today the entire world is experiencing the consequences of global warming, due to which many important creatures have been extinct for this series forever, because of the absence of those animals, the work that was being done by them in this series Now it is not happening. The consequence of which has become the cause of the loss of the whole world universe forever. It has only happened in a few

hundred years. The exploitation and ignorance of its previous indulgent nature is complete. People say that this whole ground is becoming hot due to excessive carbon emissions. The organism is not compatible with zinc, due to which the creatures are disappearing and some new creatures are also being developed. Scientists are also giving birth to some artificial creatures. By combining all this, the result of all this is more negative, the action done by this human group at the place of purification, which is happening to the world universe, is spreading a terrible insufficiency. Today is the need of Vedic yagna Understand, the Vedic and Yajna should be promoted on a large lining. In order to understand the Vedic science of Ved Mantra we have to understand the Vedic nature of Yagya and its science. The way in which the salamander water is made from the Sun's light, it becomes the skies in the sky and at the time the water that went into the sky in the form of a whispered, it restores on the pure water, leaving a few places where the desert is there. The amount of turnaround is not very low or very bad. The people who live in the desert know its worth how precious this water is. To get this water, some countries use salt water to salvage it and use it. It is very expensive for all poor countries. Today the quantity of drinking water is increasing rapidly, on the whole, it is emerging as a serious problem. Rivers are pleasurable. It is a matter of concern that the quantity of salt water in Salamander is increasing continuously. Apart from this, the largest north-central Dhruv of Antarika, which is the main part of the isolated, is getting salamander from the river. The reason behind this is that the heat of the atmosphere has been told that the amount of carbon dioxide is rising in the atmosphere after combustion of excessive physical energy. Due to which the amount of turnaround is also decreasing. This is a negative side of the physical science of this world. As Yagyaik is physics, he performs positive work when we offer the sacrifice, from the pure country ghee with the herbs, and from the special types of aroma, the fragrance that arises from it rises in the atmosphere with the air with the rays of the Sun Deodorant and pollution control the amount of carbon dioxide. Thereby, the atmospheric atmosphere does not get too hot or cold, it is crushing at the right time and there is no shortage of water nor any kind of creature is

lost on this ground. As before, this Yajna, Havan, Agnihotra has always gone with humans. This havan, which occupies the highest place in Vedic religion, is often far from a common man. Unfortunately, it has been limited to only a few categories, castes and religions. If someone is asking a yagna then no joke. The purpose of this article is to remind the common man why Havan is so sacred, why not sacrifice is not only the right of every person but also duty. This article is not of any scholar, not of any ascetic, this article is not only 100 million Hindus, but representative of 8 billion people is of a simple human being in which every good person can see his image. This article is the voice of the heart of a person like you, which you will be able to feel in your heart too .. The culture of the oppressed people call the yagya hypocritical and unscientific. Animal sacrificial and non-communal left wing, applicant yagya is definitely hypocrisy, but Vedic yagya which is non-violent is free from animal murder defects, they are yagya scientist, and free of hypocrisy, understand an example to get a scientific view of Vedic yagya Which is a true phenomenon. While reading a book on the Bhopal gas tragedy of December 03, 1984, a story of the Ajenje newspaper "The Hindu" was noticed. You also tell me Shortly after the leakage of poisonous gas methyl isocyanate, the teacher SL Kushwaha started sacrificing fire at his house. About twenty minutes later, the effect of the gas ended on his house and his life was saved ... Yagya- Our health is, we want to lead a healthy life and release our home from bacteria? Make a 'Havan' at regular intervals, a team of scientists from the National Botanical Research Institute (NBRI) has claimed in a study that the smoke emitted during the Havan reduces the amount of air bacteria in large amounts, the possibility of infectious diseases Reduces NBRI senior scientist Chandrashekhar Nautiyal told PTI, "Flammable timber and medicinal herbs, known as 'havan sagri' (a mixture of wood and aromatic and medicinal herbs), effectively reduce the pathogens in the air Can do." Study already published And Science Direct has accepted, a journal of athenkophoracology. When the idea of doing havan for symbolizing faith and devotion comes into mind, the love of God in the soul is as it is for a mother to her pregnant unborn child. Not even the one who has ever seen or seen, has never had a break-even

relationship with him, that is the condition of a mother who thinks of mental pleasure by thinking of it, the same condition belongs to a devotee. Through this havan, he creates feelings towards his unseen invisible God and in that state reaches the peak of mental bliss. Due to this extreme bliss, the mind becomes disorder free. The secretion of the good chest (hormones) in the brain and body, which diagnoses chronic diseases and does not allow new diseases. The mental illness of the havaneer can not last for more than five to five days. In the havan, the content to be stored (meditate, this material is made of herbs containing medicinal properties according to Ayurveda) falls into the fire and becomes universal. Spreading in every corner of the house destroys disease germs. Scientific research has shown that the smoke coming out of the havan destroys the bacteria (virus) infections that cause the air-borne diseases. According to the World Health Organization (WHO), only 15 million deaths (more than 25%) of the 57 million deaths worldwide occur in those infected viruses! Havan has not only caused these diseases, but also many diseases, such as -1 Winter / cold / nazala, 2. Every kind of fever, 3 Diabetes (Diabetes / Sugar), 4. TB (TB), 5 Every kind of headache, 6 Weak bones, 7 Low / high blood pressure, 8. Depression is also unique in these diseases as well as in heterogeneous diseases, such as, 9. Urine related disease, 10. Breathing / hose disorders, 11. Splenic abuses, 12 Liver disease, 13 White blood cell cancers, 14. Infections by entrepreneur aerogen 15. Infections that occur in 48 hours after hospitalization, 16 External Allergic Warning, 17 Nococomial non-life threatening infection and this list is endless! More than 100 common and special diseases are right with yajna therapy! Above all, Havan has a great effect on the body, mind, atmosphere, circumstance and fate. Nothing can be better than the family, the children, the best health, health and the sacrifice for the fate! If the day starts with the yajna then something can not be inauspicious, there can be no disease. Sacrifice: The biggest science today is called an obscene ritual to sacrifice the sacrifice of power to sacrifice, but those who say such a thing forget that the current science has come in that position when it can be said that whatever benefits , Upanishads, Shastras and Puranas, they are just as small and few as compared to real benefits, like it is

in their earth compared to the eternal universe. This statement of Prajapati Brahma - "This yajna will satisfy all your wishes." Now the truth of the science will be brought to the test. To understand this science, the powers and powers of the earth and the universe are required to study - (1) word power (mantra power), (2) fire element and its scattering, (3) fundamental principles of substance change (4) The Sun and its Sahasranshu Shakti and the Ultimate, (5) Emotion Science. Even with the inherent information of the whole or something of these, the Indian philosophy of Yajna can be well understood. The measure of the power of the word was done by Dr. Gary Lane, an underground philosopher of the University of California. He made a mechanical instrument through a very thin plaque of natural crystal and rhinestone of rhinestone, which through the sounds which did not even hear the ears, created the power by which the destruction of surgical germs, thick-thick steel Cutting sheets, washing, cutting, etc., got huge help from heavy work and delicate work too delicate. Today the use of sound voice in industrial areas in western countries has given a revolution. The second of the word is especially his vicissitudes, he can also walk through the concrete medium, and also in the form of waves in the ether, the whole universe travels, all these things mean that the power of the word is irrational. Many movements on the earth happen only by the word, then the Indian terminology is even more scientific. They produce a kind of sound that can cause widespread stir at any place. The sound power of Gayatri Mantra is the most eccentric. When chanting is done in the Gayatri mantras, it grows by making the waves in the ether above the horizontal motion according to its general principle. In ignorance, ignited electrons carry those waves, and their first reaction spreads in that area, i.e., that the grated etc. used in the yagya spread from the gross to the gas form. With the heat of heat, the electrons of those drugs start running fast on their paths so that they get stuck in one another and disperse them apart from the gross matter and spread into the atmosphere, the smell that spreads during the yagya There is a gross form. To understand the science of agnihotra and mantra, it is necessary to study the science of ionosphere (ionosphere). The air group fire is called an anion hall above the height of 35 to 45 miles

from the surface of the earth. Your earth's air bases The sun is submerged in the area, the ionosphere is the highest and the vast area, but there is less than two-hundredths of air compared to the air mass. In fact, the original chapter of natural change and contact with the invisible people of the universe starts from here. For some days, the Arya Mandal was a puzzle for the scientists, but the investigation has shown that there are many such properties in the air at very high altitude that are not in the air of earth. Events such as northern and southern poles, light magnetic storms, and reflection of wireless waves begin with the ionosphere. Many regular processes of sun and moon are due to changes in the Earth's attractions circle. Here also it is necessary to know that the mixed gases in the air are made up of small molecules. A cubic centimeter contains 27,000,000,000,000,000,000 particles of nitrogen, oxygen and other gases in the air. These molecules are also divided into small particles called atoms, atoms can also be divided. Because they are made of even more small particles called electrons, neutron and protons, they should say power waves. The atom is very stable, because the nucleus of the electron and atom are interconnected by the power of the electromagnetic power between each other. Nuclear power is electric charge and electronic cell loan-electric charge. The name of these electrifying molecules or atoms is called ion. It should say the same power flow of one type, the way the waves rise in the water of the pond and cause movement in the water. This micro-ion board, in the same way, changes the good, bad changes according to the gaseous state on the Earth's surface, on the other hand, the Earth's word flows towards the sky by making the flow timeless. Even after being so strongly connected with molecules and atoms, electrons sometimes break away from them, the first scientists were amazed at it, but now they have realized that this action in the ionosphere will radiate the radiation Are there. It implies that the Sun does not keep this anion silent, it keeps on making some changes, the conditions of change are in accordance with good gases, so the life-flow that comes out of Yajna, Has a favorable effect on health. From the atomic explosions that are happening today, the dust of such bad gases is filled with radio-activity by the Aryans that many new diseases will arise in the near future and the

scourge of famine will be present. The life of this dust is very long. On the other hand, the amount of carbon in every living substance is high. From which ray-activated dust starts its effect on it easily. Each one megatonic nuclear weapon produces 20 pounds of carbon 14. By calculating the blasts till 1961, Dr. Linus Paling had said that in the future, 4 lakh disabled or dead children will be born. In addition to carbon-14, strontium 90 iodine 131 and cesium 137, such as cancers, leukemia, blood retardation and digestive gases produce, they can only stop the prolonged joint or more energy-sacrificing radiation and no one else. It is only in the life-time of sacrifice that power can stop these bad effects, so in the present era, the essentials of the Yajnas are unambiguous. In the form of nature, Yajna reached by a gas and humble sound generated a huge stir within the ion and cosmic forces, and in the form of that stir, there are many new elements on earth, the attraction of rain, rain etc. arrangements, pleasantness in the weather and the environment. There is a multiplicity of forceful life, all of it has gross effects and responses. It is said in Yajurveda - Brahma Surya Sam Jyoti: "-23. 42. That is the essence of Lord Brahma, the power of his own and external glory is leading to the development of life. The earth comes from the desire of the sun till the storm, it is called the thermal system of the sun, or on the life-giving process, that the karmic power of Yajna and Mantra can cause disturbance in those pranas or heat, and the greater quantity of life elements will explode. In life, the explosion of life elements certainly does. Wherever there is sacrifice, nature is very favorable, but little doubt about it. Remembered Earth is most affected by the sun itself. Mantra's sense of science is also unique power. In the Gita, Lord Krishna has said that there is no shortage of anything in the world, even if we do not know it. It is necessary to awaken the molecule-eye-microscopic vision to know and to see and see all that is in the creation of God, which we do not even know about. That is, by becoming small, the knowledge of the eternal world and the molecular movements within it can be attained. This knowledge is so much a struggle that can cause a fierce stir in any part of the world. Emotional power manifested through yajna is driven by word-force and fire-element, rather than normal expressions, spreading all the forces in the universe by

spreading all its forces. We can not understand how invisible help or desire is fulfilled, but it is a scientific method of attracting molecules of one type of elements through new emotions, there is no such thing as mystery. The feeling is virtually even more subtle form of sound, because what we think is a kind of speech by the soul or conscious power. Therefore, it must be, that sacrifice is like a device in a way that helps to bring that power to the destination of desire and to bring the necessary conditions from there. Gift of food is seen as the production of food grains etc. In the form of the development of power elements in the Ayan Mandal and the compatibility of the climate, reverence of the sacrificial devotees is devoted to providing emotional success at the emotional level. The reaction of the gross is gross and the microscopic reaction is seen in the subtle. Although both of these things are mixed together, hence the science and science of emotion can be awakened and received through the emotion. There was a time when people were aware of the abundance of the natural needs, the social changes and the sacrifices of the individual's personal desires, but that teaching seems to have disappeared, as the experiment and test, the information about those mysteries Can be done. If there is more information about the sun's invisible rays and the anion-system, then people will be able to understand the subtle reactions of yajna better. If he could now be understood as an assistant in natural change then that would be enough. Yajna made by law of law makes the person full of prana power. The proof of this can be seen with the effect of fire in the proximity of the fire. The first effect is that there is no problem with the smoke generated by Yajna Havan in law. Usually the effect of fumes appears in the form of coughing and suffocation. According to the experiments of the Vedic Research Institute of Bangalore, there is no cough, there is no cough, and there is no scent when sitting for Havan. According to the Institute Magazine Agnidharma, it is not so that due to the samples (woods) and havan material used in Havan. The same material burnt in randomly without any mantras has a bad effect on health, whereas Havan performed with law and mantras present auspicious results. Vedic Wangmaya starts with the word of fire. The first word of the first mantra of the first Rigveda of Rig Veda is Agni.

According to Yogi Ashwini, this word and mantra combines the astral powers and hymns of the universe. Fire has the ability to raise. This is such an element that goes upward while encroaching the rule of gravity power. Fire keeps the person's thoughts pure and his spiritual uplift. The smoke that gets filled in these days is filled with smoke. Sitting in it also becomes confined. While the havan should make the atmosphere calm and serene. There is no cough and restlessness in it. Even at the time of sacrifice, animal birds in the yagya will sit down and feel good and feel good. Rainfall from Havan Gas is found in the mention of getting rain support from Havan. It means that there should be some changes in the air by the Havan that prove to be helpful in the rain. Physics has proved that there is a need for many tools to be able to rain on some place. To become a cloud, the following conditions are necessary - (a) Humidity in the air. (B) Renewal particles in the air. (C) If there is no molecule particle in the air then artificial Renewal particle should be made by passing ultra violet rays, exorcises or radium emission. Which works for the molecule particles. (D) The air should be cooled so that the existing water vapor itself is liquefied. (E) The amount of moisture in the air. (F) Heating volume of the airspace (G) The scope of the air to fall. (H) Increasing the properties, size and number of molecule particles for moisture. For the reason that due to the precipitation of the havan gas, due to the extent of burning it is due to the burning carbon, there is more humidity than that of ghee. The small geyser with ghee layer can draw moisture. Once moisture goes away, moisture gets released on them. Many cylinders, which cover the ghee layer, have been seen lactose, which attracts the temperate water. In this way, in general, small havan clouds are made and in the rain according to the season. To bring rain on a particular time, it is necessary to make a havan on a large scale and to make special special items (which are moisture-sucking gas or sorghum). Very large havan can produce wind of upward movement and bring the rain. Due to the moisture-sucking substances like oil ghee in the havan, clouds can not be clouded by clouds, making them rain clouds. From which rain can stop or cloudy. These substances can be put in which the rain can stop or the clouds can be removed. These substances can be inserted into which they form solid

particles in very large quantities and instead of pulling moisture, they work to make them vapor. Hopefully, by the above scientific explanation, the reader will get some help in understanding that what is the scientific approach to getting rain from Yagya? There are two reasons for our unbelief or suspicion in the utility of the Havan - one has to have no plans to prove our use of Havan by becoming one of our most intelligent and secondly legal experiment. The history of the development of current medical practices is clearly indicating that the composition of our body is so complex that it can not be fully understood by scientific method only. There are many subtle organs in our body that affect the very subtle matter of nature. So it is a mistake to say that it is a mistake to believe that Havan is the nurture of our diseases. To say this It is true that our knowledge regarding Havan is so imperfect at this time that it can not be decided by the medical treatment of all the specific diseases at the time when it can not be proved by experiment. It is a matter of happiness that such searches and experimental examinations are being arranged by Gayatri Tapo Bhoomi. Havan is undoubtedly a public utility and its effect is beneficial for human life. The powerful elements that are spread through the atmosphere through the sacrifice of yagya, are easily dissipated in the air. There is also a much more effective way to sacrifice sacrifices than DDT, phenyl etc. sprinkling, preventing diseases or taking medicines. Yajna is a collective measure to avoid ordinary diseases and epidemics. Medicines have limited space and limited persons have the power to protect them from diseases; But the air of sacrifice reaches everywhere and also protects those who do not try. The health of animals, birds, germs and tree-vegetation is also protected from sacrifice, not just humans. The smoke of Yajna is found in the sky - in the clouds and it becomes compost. When it comes to earth with water in the rain, it produces rich food, grass and vegetation, which are consumed by humans and animals and birds. Through the Yagya Yajna, the vibrations of the powerful Mantrachakra split in the remote areas and make mental refinement of the people, consequently the mental health of the body also increases. What is the glory of Yajna / Havan in the most revered Vedas and Brahmanical texts in Hinduism, some of these glimpses are found in these

mantras - Agnimile Purohit Yantra Devmandvijam Early Rathaldathamam [Rigveda 1/1/1 /] Samidhagun
Dushyant Ghritya: Prodhayathithin Asmin Hana Juhathan [Yajurveda 3/1] Fire exorcism Brusus [Yajurved
22/17] Hospitality Fire: On the morning, [Atharvaveda 19/7/3] In the morning, the Gaurishtharano fire:
Saan Sahanmansha Danta [Atharva Vedet 19/7/4] Tantrism is available for men and women of Jashgrud
[Yajurved 31/9] Asimin Yajne Swadhya Madandothi Bravantu Tevantvasman [Yajurved 19/58] Yagna's
best work [Shatepta Brahmin 1/7/1/5] Yagna is the best Karma [Tattatriya 3/2/1/4] Yajna will be the
object of our imagination, and the scholar would be Bhavati [Aatreya Brahmin 1/2/1] Yadavat Sajjano or
Yajyangan wa .. [Nirukta 7/4] The meaning contained in these mantras and Pvt The meanings will be
given at the end of this article, which can be done by any person who is able to bless himself and others.
But the squeezing of these mantras is that God commands human beings that Havan / Yagya is the best
thing in the world, it is sacred karma, by which doing it pleasures happiness. Many special sacrifices can
also be made for many purposes. Dasharath had received four outstanding sons by offering a son-in-law,
in Agnapuran and in the Upanishads, the mysteries in the Panchagini Vidyasayas have been explained
very elaborately. Vishwamitra etc. Rishi used to make large sacrifices for the prevention of illiteracy in
ancient times. Ram-Lakshman had to go himself to protect such a yajna. After the war in Lanka, Ram did
ten Ashwamedh sacrifices. After the Mahabharata, Krishna had also made a great sacrifice from the
Pandavas, his purpose was to solve the insecurity of the troubled atmosphere with war-related mischief.
Whenever the amount of insecurity increases in the atmosphere of the sky, then its treatment can not
be anything more than sacrificial purposes. Today, due to the increase in the amount of selfishness in
the public due to the past two world wars, such a disturbance has arisen in the atmosphere. Reviving
the lingering process for its solution has become even more necessary in today's situation. In the Rig
Veda the yagna has been called the priest, explaining the significance of the yagya motives. Following his
teachings, both the people and the people can be corrected. Those teachings are as follows- 1-
Whatever we do in the precious material fire, it does not store it with itself, but it scattered in the

atmosphere for the general use of it. We should do the same with God-given figures, who teach our Yajn Purohit through his conduct. The minimum use of our education, prosperity, talent, etc. should be for us and for greater use of public welfare. 2- That which comes in contact with fire, does not distort it, but by itself assimilates itself into its own form. Those backward or small people who come in contact with him, make them ideal for self-assimilation and equality. 3- The flame of fire does not go downwards at the same pressure, but it remains the same. We do not let the temptations, fears and fears fall in our thoughts and actions. Keep your resolve and mood in high heights as high as the crest. 4- Fire is alive until it does not leave its characteristics of heat and light. In the same way, we should not let the light of our dynamism and the light of religiosity diminish. Life should be full of manliness and duty. 5- By putting the remnants of sacrifice on the head, we have to learn that the remaining handful of human life remains in the form of consonants. Therefore, keeping in mind the end, we should try to utilize our lives. Sacrifice is a symbol of collectivity. Other worship or rituals are such that someone can do or make alone.

1 5 - The determination of our victory

This is where more people need cooperation. Holi etc. The big yagya are always collective. Yagya Events develop feelings of collectivity, co-operation and unity. Every auspicious task is complete with every festival festival, sankshaar yagya. Yagya is the father of Indian culture. Yagya is a valid and ancient Vedic worship of India. Not only this, Lord Sriram has been called 'Yajnagar' in place of Ramayana. In the Mahabharata, Krishna can leave everything but can not leave the havan. To get to Hastinapur, they go out on their chariots, if there is evening on the way, then stop the chariot and make havans. The next day, in the Raja Sabha of the Kauravas, havana in his hut before filling huarara. Abhimanyu's sacrificial death, even after a fierce event, takes everyone together and sacrifices first. One moment of

Shrikrishna's life was giving this message to the coming ages that if anything happens, never give up sacrificing yagya. The order which God commands to be best, according to the action of God, is not a karmic nor a religion. It is wrong to not do it. Yagna- Our destiny is afraid of the inauspicious, there is a shadow on anyone, the ghost of someone on the ghost, somebody has made magic, someone's planet is bad. If no fate is given to anyone, then there are no failures. Why? Because there is no resolution in life. Sitting in front of the havan kund and sacrificing it in its fire, once, by calling it Idam mam, dedicate all your good evil deeds to that God. Tie your God to the victory and defeat your victory. Once, announce your resolution in front of the holy fire. Say once that now the defeat also gave him and his victory, I handed him all my hand. If you do not change your every defeat, then say so. Every morning, start your work by saying that if you are in pain in the fire of Havan, then if you are in pain, then say it. In the house where fire of fire is lit every day, there are no ominous times and the darkness of defeat never prevails. In a house where there is a holy fire, there can never be destruction / misery in that house. Yagna- ours are the expressions of some of the mantras related to the yajna / havan. There are some simple words in such a simple way, by constructing this creation, like God is offering havan, I also do it. This yagya is going to be donated by devotees, do it with devotion every day, make progress. Every day the transfiguration of this sacred fire increases my resolve. I burn my sin and grief in the fire of this havan kund. Like the flame of the fire, I rise up constantly. I am free to live like this fire, no one can bind me. My face is shining with the fire of fire, it is divine fast. This fire of havan kund protects me. This fire of sacrifice has enshrined in my nerves. I swear by one hand, I get success from the other. This Divine Mantra of Havan is my victory announcement. Our life is the fire of the Havan Kunda, it makes it more vigorous by the sacrifice of karmas. The fire of fire burnt! You are the first step in the path of liberation. This fire is my resolve. Necklaces and misfortune have become ashes in this havan kund. It is everywhere that the fire of fire! Let the news of my fame reach the masses! I have taken the fire of this Havan in the heart, now there is no darkness. Sacrifices and inauspicious are just like light and darkness. Both can not

live together Destiny is made of karma and by karma yagna. Make sacrifices and shine luck! The rises of fire of this sacrifice come to light. It raises the fire rising above me too. This fire! You protect my dear people. This fire! You give me a loving husband. Give children with good qualities! This fire! Cut all the diseases from the root! Now this fire of Havana blazes in my chest, it can never be extinguished. New day, new fire and new victory It's a man! Put your hands on the heart and say, can any other thing in the world compete with these words? This process of Havan has been filled with such miraculous, disorderly, invigorating, and triumphant mantras of this kind of ignorance. Thinking about the destruction of all the problems of life and the nectar of happiness, it is a part of our culture, part of religion, it is a part of spiritualism. Havan, there is no ritual for us. This is the order of God, that is the heritage of Shriram's limit. Sri Krishna is the instrument of the Banshi, the Rann area is the hunch of a conch shell, it is the announcement of the victory of religion on unrighteousness. Haven is the determination of our victory, our victory is the seal. We will never leave this resolution. We have to announce that we will now make and present every house. There will be no bondage of caste or no religion, neither the color nor the race nor the difference between a man and a woman, now every human will make a havan, it will be happy! Any person who wants to make a havan, Hindu, Muslim, Sikh, Christian, Buddhist, Jew, atheist or anyone, wants to make a resolution, he can do it. There is no distinction between caste religion- religious or gender.

Once Guru Nanak Dev came out of the village while delivering the world; saw there was a cottage! A man lived in that cottage, which was leprosy! All the people of the village hated him; Someone did not come to him! If someone had pity, he would give something to eat, otherwise he would have been hungry! Nanak Dev ji went to the leper and said, 'Bhai, I want to stay in your cottage tonight, if you do not have any problems then? The leper was surprised because no one wanted to come near him then to stay in his house. How did somebody agree? The leper was so unhappy with his disease that even if he did not say anything Only Nanak could see Dev ji, constantly watching, some changes

came in his body but he could not say anything! Nanak Dev ji said to Maradana - Make a noise! Nanak Dev ji started to do kirtan in that cottage, and the leper was listening to the kirtan carefully. When the kirtan was finished, the hands of the leper were added, which did not move properly. He performed his forehead at the feet of Nanak Dev ji! Nanak Dev ji said - And brother is fine; why have you made a cottage outside the village here? The leper said, 'I am very lucky I have become a leprosy disease! I do not even talk to anyone! Even my house also has me I have been thrown out of the house! I am low so no one comes to me! Nanak Dev ji said to him: - The only people who did not have mercy on the patient like you and left alone! And I have told you to see me as well as your leprosy. As soon as the leper came to Nanak Dev ji Such grace has been done to the Lord that the leper has been cured completely! Seeing that he fell at the feet of Nanak Dev ji! Guru Nanak Dev ji raised him and said, 'Remember the Lord and serve the people; this is the main task of human life!'

the answers to the three questions which are mentioned in the Puraskar mantra have been published by the next chant.

ओ३म् स विश्ववायुः सा विश्वकर्मा सा विश्वधायाः। इन्द्रस्य त्वा भाग सोमेना तनन्मि विष्णो हव्यँरक्ष।।४।।

yjurved 1.4

Matter: O (Vishnu) Comprehensive God! The words that you hold. (Saa) that he (Vishwuya), who is giving complete (a) that (Vishwakarma) that the entire action is proved and (a) He (World Wide): With the wisdom and qualities of all the world's knowledge, In the previous mantra, in which the three types of speech is worthy of acceptance, from this, I (Sadhana) from the knowledge of Yajna (Bhagavan) of Goddess Parameswara (Bhagman) Strengthen me and O Parameshwar! (Havim) Keep constant defense of the yagna (protection) of science and the knowledge of science.

Meaning: - There are three types of speech, that is, the first one which is used for reading full science in Brahmacharya or for full age. The second is that which is taught in the Grihashram, by the scholars in Vanaprastha and Sanyan Ashram, which gives the science of substance manifested by the festivities giving pleasure to many actions or industries. Without any of these three types of speech, no one can get all kinds of happiness. Because it is worthy to worship preceding yajna and praise of God. This is the commandment of God that the yajna done by the rule is the cause of protection in the world and the love of God is always the President of all those who pray with love, but those who are skilled religious philanthropists in their actions, they know God and religion as salvation And attain the pleasures of this folk and the world beyond due process.

The speech that is going to give to the full age is the speech which is going to prove the full verb verse, the speech that is about to hold all the world's knowledge and qualities. It is a world-class like the air of the world, which is the world worker who performs the work of the entire world, which is the universal world holding the whole world universe. Whatever can be done like Parameswarva is Brahmacharya Purvak Yajna, which uses all kinds of knowledge from the knowledge of the science of theology, through the juice or anadhaan which strengthens its heart. And by continuing to do the work according to the previous chants which have been explained by God, keep the yagya related substance or the continuous protection of science.

There are three kinds of speech in this mantra, the first thing that has been said about celibacy.

Happiness and credit is that he has been considered as one of two great accomplishments of life. Finding them is only the success of life.

The perimeter of happiness is up to the campus. That is, the life that we live in the world of behavior in the world, its smooth, smooth and easy to keep walking is only a material affair. Credit is the

achievement of the spiritual realm. It is said that salvation is from God-realization, knowledge of the soul and fasting.

Permanent or impermanent for any man, there is a mandatory requirement of power. Shakti inferiority is a hindrance form for both simple and extraordinary progress. If the body is weak, mind becomes frustrated, and the decisive ability of wisdom is looser, then man can not make any kind of pleasure even while wishing.

The basic concepts of all the pleasures of the world have been considered. The device itself does not get caught suddenly. They have to work and work hard. With many things like roti, cloth, housing, it is necessary to run life smoothly. For them car jobs, hard labor, job seekers have to do some work. All of that requires power to work. No work can be done in the condition of the weak.

Not only power, health and health are also a special condition for happiness, peaceful life. If there is a resource, car employment, lack of money and income, even then your mind is not healthy and healthy, life can not be run comfortably and smoothly. Thus, strength and health are necessary for the happiness of life.

There is no object to be found in the congenital heart. Just as wealth, property, land property are found in succession, there is no succession in power. It is a personal object of humans, which is not found, is grown. Humans need to acquire power for material comforts and transcendental credit.

From cosmic scholars to siddha sages and wise persons - all have said the power of abstinence from one voice. Many people think that drinking excessive food gives strength. But their idea is not expedient, excessive or frequent eating, the body has to do unnecessary labor, which makes energy rather weak. Health deteriorates and health is destroyed. There is certainly a power element in food,

but they are only received when food consumption is done moderately. On time, in the controlled quantity, the appropriate food itself digests comfortably and gives powerful juices.

For the accumulation of power, on a restraint, limited and suitable food, be careful about health and health, but do not follow Brahmacharya, even then all efforts will go waste and in the name of Shakti, there will be zero in hand. Elements of food are only accumulated in the body by semen, and the sensation of the accumulated and mature semen is the sensation of power. Spinal cord Neither body is inadequacies nor does it have its health. That is why the semen is said to be the life force of the body itself. Due to this importance, Indian mystics and teachers have considered seminal defense ie Brahmacharya restraint and are the greatest and have instructed that for the happiness and extravagant credit of cosmic life, man should follow more and more Brahmacharya. Great men like Parshuram, Hanuman and Bhisham have proved the importance of Brahmacharya fast by staying lifelong Brahmachari. At this moment of fasting, he not only became unbalanced Baldham but he had not even died, but Bhishma stopped him after coming to him and Rome roamed in Rome on the beds of Bin Laden, till then, till Suryanarayan Uttarayan did not happen. Only after succession to the Sun, he made his own wish for death. The bodies were lying on the bed, they were not only alive, but also remained full health and consciousness. After the Mahabharata war, he also taught Pandavas to teach the ideal of religion and knowledge. All this miracle was that of Brahmacharya fast, which he had followed forever. Hanuman crossed the ocean on his strength, and Parasurama alone was the only one who destroyed the twenty-one and ruthless rulers of the earth twenty times. The glory of celibacy is immense. It can be said that all these people were great people of humanity and lived unmarried with the fasting of lifelong Brahmacharya. Lifelong Brahmacharya semen is easier than restraint. Unmarried or experienced person is not able to suffer from work fever, but his temperance is difficult for the common man. Incandescent Cupid of married people takes them under his control. This solution can be considered in this way. The reason that Bhishma, Bhargava or Hanuman is considered as a great man of high celibacy is not his

position, but he has done his work which he has done in his life, and he can perform those powerful works only on the strength of self-restraint. Anyone who lives like a normal or unusual person like them, keeps their thoughts on them and adopts the embellished work method of such invisibility, they can definitely reach higher grades. Even after leaving lifelong unmarried and inexperienced people about celibacy rearing, there is no shortage of instincts and restraint in Indian history, who, despite getting married and experiencing, did exemplary work on a parallel display. No need to go away. Take Ram, Lakshman, India and Sita, Urmila and Mandvi, the main characters of Ramayana. All were married and homeless. At the time when the incident of Ram's upanayan happened, all these were married, there were not many days. All the puberty was raised and there was a boisterous age. Haas luxury and happily life was passing. Then there was talk of Ram exile for fourteen years together. If Ram walks for exile, but Sita and Laxman are very loving with them even after explaining and protesting a lot. While walking, Laxman considered it necessary to take a leave from his newly married wife Urmila. They went and expressed their views. On Urmila's heart, once a shock occurred, his eyes filled all over, but he immediately said to his self-restraint-If you are going to exile with the Lord, why do not you take me along with me like him? But Lakshman resolved the importance of his duty and the proper inconvenience caused by being with him. Urmila was left home and Lakshman went with Ram for fourteen years. After being in the forest, Kumar Lakshman, being married and self-centered, continued to follow Brahmacharya for fourteen years. Neither he had any inconvenience in this fasting and no difficulty or no difficulty. He kept living the works of simple works. Here too, Bahu Urmila did not experience any kind of victim or work in addition to husband disconnection. He continued to follow his fast fearlessly. For the married and experienced person, fourteen years of Brahmacharya makes no sense. But he followed it and proved that if a person has perseverance, he has respect for faith and restraint towards his fast, then he can conveniently maintain Brahmacharya even though he is married, a householder, experienced and a young man. It can be said here that Lakshman was away from his

wife. It was possible to keep their work safe. Sometimes Vaish also follows abstinence. It can be said that Laxman was unaffected, but Ram was not with him and his wife Sita was with him. But Ram also gave full proof of restraint and followed the whole of Brahmacharya fast. Then it can be said that he had gone away from Sita later on. Okay-but there was no such thing with Bharata. They neither went to exile nor stayed away from their wives. He stayed in Ayodhya and Mandvi was present at all times in his service. However, Bharat did not follow Brahmacharya for fourteen years, including his wife, and never allowed any weakness of any disorder. This restraint is absolutely possible and everyone should do it. Not only physical, mental and intellectual, spiritual power also increases. There is a strong influence in man, and there is a flame in the voice and the light in the eyes. All of these qualities, all the attributes and all the features are helpful in the achievement of both love and credit. In the absence of these helpers, spiritual advancement can not be overcome, even the common worldly life can not be easily and easily. The person who has had great personality in the world, who is a person of religion, society and country. He has received love by doing written work and has earned credit by contemplating meditation, meditation and meditation, he has unknowingly practiced the power of Brahmacharya fast in the first place. Only after winning lust and possessing authority over the senses can they succeed in doing good work in life. With semen protection, the body remains healthy and invigorating. Diseases do not invade. The mind and intellect become so strong and mature that they do not get disturbed even in the biggest calamities. There is no sense of indifference, laziness or disobedience. The strength of diligence and earning continues, due to which the steps go on the steps of advancement. The human life that we have all received, is not capable of destroying such sufferings, inadequacies and necessities, and neither is it worthy enough that it is worthy of desires, desires and not that it is in the desire for desires, desires and other worldly pleasures. Be given weight It is possible to achieve virtuous credit from Spirituality by acquiring virtuous and devotional virtues in the world, and this achievement is possible only through physical, mental and spiritual power, which can be acquired easily by sensory nihar, by

Brahmacharya fast. . The word "brahmacharya" has two words- 'Brahmin' and 'Charya'. Brahmin means divine, divine or ultimate, and chary means the way. If you are searching for 'Param Anand', or say that you are on the path of Chaitanya, then you are Brahmachari. Being on the path of consciousness means that you do not have a list of personal actions you have made. You just do that, which is necessary. You do not personally decide which direction you have to go in life, what you have to do or what your likes and dislikes are. All these things are taken from you. If you do all this reluctantly, it can be a big torture for you. If you do this with your will then it makes your life very beautiful and beautiful, because then nothing does not bother you, you will not have to worry about anything. You just work according to need, life becomes very simple. Having dedicated yourself to this way, you do not have to worry about the spiritual path or worry about your spirituality. He is taken care of. You do not have to make any effort for this. For the person who is really moving forward in seeking the blessings of Divinity, the world's small pleasures will be totally meaningless. After enjoying the pleasures of existence within themselves, external pleasures become completely meaningless. Some people think that Brahmachari is sacrificing a lot and he is being deprived of life. But this is not at all. If someone is celibate only with his clothes, then surely his life is torture. But for the person who is really moving forward in seeking the blessings of Divinity, the world's small pleasures will be totally meaningless. After enjoying the pleasures of existence within themselves, external pleasures become completely meaningless. Does this mean that everyone should become celibate? Yes, it must be done, not necessarily like a lifestyle but like Brahmacharya but it is celibate from within. Everyone should walk on the path of consciousness. Brahmacharya does not mean to stay away from physical relations only. This is just one factor which has been adopted as a subsidiary system. Being a Brahmachari means that you are blissful in nature only. You can become a Brahmachari even when you are married. This is possible - because you have to be happy, you do not want to squeeze happily with your husband or wife. It should be. The whole world should be celibate. Everyone should be joyful in nature only. If two people come together, they should

share happiness, and not try to suck happiness from each other. Why is the Brahmachari an exclusive tradition for the future? If someone wants to acquire knowledge only in the last days of his life, then there are many ways in it. On that day I can fix an appointment with you! But if someone wants to search for knowledge, not just searching but also for people to become a useful means of attaining knowledge, Brahmacharya becomes important. Brahmachari is an investment for the future so that spirituality can be sustained in its pure form and it can be extended to generation generations. A small, dedicated group of people is needed. They are distinguished in a special way, which turns their energy into a completely different direction. Not everybody needs to take this step, nor do we indulge everyone in this because it is not necessary. Not everyone can be put in such a practice, which is needed. You can become a Brahmachari even when you are married. This is possible - because you have to be happy by nature, do not squeeze happiness with your spouse. All of us have eaten mangoes, but many of us have planted mango trees, have grown them and then eaten mangoes? Many people eat mango because someone else planted mango trees. In every society, at least ten of the thousand people have to plant mango trees. Similarly, some people will have to adopt the path of Brahmacharya. There is a need for such people who are ready to dedicate themselves to the welfare of others. If there is no one to think about the wellbeing and prosperity of others in a society, then that society will definitely be barbaric. It will be done. This is happening nowadays. There are very few people who think about the happiness of everyone. What is the need of the Brahmins? Indeed, this human system is a special kind of energy system. You can keep it open from a lot of space in a special way with the world, or you can create a closed circuit system and close its paths so that it is very integrated. The rocket goes up so much because it only puts all its energy in one direction. Suppose her energy looked all over, then she will not go anywhere, she will just be destroyed. We are trying to make a Brahmachari like this so that he only meditated on one. The one thing ignited on one side goes straight up and there is a special purpose to create such a mechanism. Many people eat mango because someone else planted mango trees. In every

society, at least ten of the thousand people have to plant mango trees. Similarly, some people will have to adopt the path of Brahmacharya. When you have such a closed circuit system, it is a powerful tool. This tool can be used in many different forms. It is such a weapon that you can bombard a spiritual process on the world. The monk has been in every culture, because wherever there is a pure process of self-knowledge, people always want to prepare some people in such a way that they will become completely integrated system ie a coordinated system. There are no transactions outside. They just stay in their own right. If you want to wake the world in a special way, make certain procedures and want access to some things, then such systems are necessary. If you want to send the satellite ahead of the atmosphere, you will need a rocket. If you just want to fly in the atmosphere, then you can do this in the airplane. That's the difference. When you want to do something more than a certain limit, Brahmachari will be stunned to know that there are limitless powers in Brahmacharya. Nowadays, due to the increased emotion of work and the increasing influence of sex, many crimes have started in society. The mentality of the youth is getting worse because of the influence of egregious literature and the Internet. Due to these, mental and physical weaknesses started to grow in the youth. Knowing Brahmacharya, you can become free from these defects. Brahmacharya is of utmost importance in Hinduism. Brahmacharya is said to be all-equal ascetic in all the penance. Brahmacharya is our spiritual power. It is said in the Chhandogyopanishad about Brahmacharya that the result of the observance of Brahmacharya is similar to the teachings of four Vedas. Brahmacharya is about to give immortality. Being immortal does not mean just death, but also by immortalizing his name through karmas. Bhishma Pitamah, Swami Dayanad ji, Hanuman ji, Parasurama and Narada Muni all have attained immortality by following Brahmacharya. Brahmacharya and point of strength ... In ancient times, when blessings were received by the elders, it was said to be semen. In relation to the point of semen in the Puranas, it is said that the point of death is pointing, life point Dharanam. The fall of the point of death and life is only life. Swami Ramitharth ji has said in connection with semen that by accumulating semen, this Sushumna

becomes a life prowess by the Nadi and then it grows up in wisdom. Brahmacharya makes the power of Shakti ... The origin of the word Veer is also reflected from semen. Inside the semen is amazing power. When semen is protected by celibacy, then the wonder power builds within the person. Such a person is Paramvir and always remains victorious. Brahmacharya has been called the ultimate force in the valid scriptures - Brahmacharya but Balam. In Muhurt astrology, it is said that after sexual intercourse, war should not be done and otherwise there is a loss. Brahmacharya increases the face of the face ... On the faces of the Brahmacharis, there is always a brightness and glow. Such individuals have a different effect, they can be identified separately in thousands of crowds. Gurujivand Singh ji has said, "Do the restraint of consciousness, get brahmacharya, through it you will be strong and shine." Brahmacharya meets fame and kirti ... the defects who follow Brahmacharya are free. Such people are used in the intellectuals like Wisdom. These are of religious nature and are the ones who bring glory to the name of their family. After following Mahatma Mercury's celibacy, Buddha was able to attain. Swami Vivekananda, Bhishma Pitamah, Hanuman ji became the bright stars who make their family shining. Knowing the power of Brahmacharya, Bhishma Pitamah had said, "To give up the empire of the three worlds, to abandon the authority of heaven, to be a good thing, to leave it also, but not to dissolve Brahmacharya." It says: "Death is the life of Vindapaten life," meaning that it is the life and death of semen, it is only life to bear death and semen. Lord Shankar says, 'Nun tarasap etyhurbrabharchyan ascetic' Do not thank God with the help of Uddhvaita Bhavdad. That is, there is no other way higher than Brahmacharya. Uerthvarita (whose semen is expended in higher work by brain etc.). Man man is not a direct god. Sustainable sea level: Nauta: Prakririt. Brahma charan brahmaacharya prakarartam That is, the way the boat to cross the ocean is the best solution, so the best means of crossing this world is Brahmacharya. This penance Saint Koumara: Brahmacharya: Vidyavid Bharat Santa Durgaoni Taranti Te That is, those who do Brahmachari, Brahmacharya, and make themselves pure with perfect wisdom and knowledge, they cross all the inaccessible difficulties of the world. Siddhi Bindou Mahayatne Qi

Siddhiyoti Bhutla Yasya Prasadanamahimamape Takyshe Bhavate That is, the work of Brahmachari for practicing semen before great diligence is not successful in this work on this earth too? Man gets equal to me (God) by the glory of celibacy. Brahmacharya is the highest penance. Brahmacharya is the highest penance. "Ekadasturu Veda: Brahmacharya fate." That is, the result of Brahmacharya is special in both the fruit of the four Vedas and on the other hand the result of Brahmacharya. Fearless and excellent Brahmacharya should hold fast and the hope of subjects should be discarded. This creature is being saddened by the idolatrous elephant, being engaged in the pleasure of the woman, so it is Bhavya! Protecting that Brahmacharya Fast by becoming stable. This Kamdev is produced in the Chittarpuri land, suffering from it, it also creates a worthy work. She consumes the scent of women and does not distinguish between herself and the perfect woman. The inferior person who breaks the Brahmacharya fast, falls into hell and suffers great misery there. Knowing this, admonish the Brahmacharya fast by becoming impatient with heart-to-word. With this fast, the creature gets the arrows of the world. Without fasting this Brahmacharya, fasting and tenacity are all stagnant (sterilized). All the exercises that are practiced without the fasting of Brahmacharya are all sterilized, such as Sri Jainendra Dev. Protect yourself from tangent sensory pleasures in the outside and observe the ultimate reality in the interior. This remedy leads to the attainment of a house of liberation. Thus, the 'Raidhu Poet' says with very modesty. Continuation of the universal religion, whose praise is sung by Gyanendra Dev and the Munigan which is sung, Hey favors! Like the son of the humble areas, like Holo, you make your mind stable in these same religions. Hey favors! Like the son of the humble areas, like Holo, you make your mind stable in these same religions.

See the lines of Sanskrit, interpretation of Brahmacharya religion

आत्मैव ब्रह्म तस्मिन् स्यात् चर्येति ब्रह्मचर्यभाक्।

वासो वा गुरुसंघेऽपि ब्रह्मचारी स उत्तमः॥१॥

एकमंवं बिनाऽसंख्यंवदूनां गणना नु का?

ऋते बिनाव्रताल्लोकेऽन्यव्रतानां फलं कुतः?॥२॥

अभुक्त्वापि परित्यक्तं विश्वमुच्छिष्टवत् पुरा।

यैस्तान्नमामि भवत्याहं कौमारब्रह्मचारिणः॥३॥

अणुब्रह्मव्रती श्रेष्ठी यशस्वीह सुदर्शनः।,

सीतायाः शीलमाहात्म्यात् अग्निर्वारिसरोऽभवत्॥४॥

स्वब्रह्माणि रमित्वाहं हित्वा सर्वान् विकल्पकान्।

लब्ध्वा ज्ञानवर्ती लक्ष्मीं भविष्यामि जगत्पतिः॥५॥

“अनुभूताङ्गनास्मरणकथाश्रवणस्त्रीसंसक्तशयनासनादिवर्जनाद् ब्रह्मचर्यं परिपूर्णमवतिष्ठते।

स्वतंत्रवृत्तिनिवृत्त्यर्थो वा गुरुकुलवासो ब्रह्मचर्यम्।

The memory of the woman, the hearing of her stories, and the relation between her and her daughter-in-law, asana etc. is to abandon them all. Brahmacharya or staying with the gurus for sacrificing an independent instinct is like brahmacharya. 1.

'The soul is Brahma; it is Brahmacharya or doing it in the union of the Guru, it is also Brahmacharya. It is called the best Brahmachari to perform this procedure. Just keep a number of points without keeping a (1) number, but can some number be formed? No, in the same way, without the celibacy, one can get the fruits of other Vratas, which means that can not be found. I.e. can not get. Even before without anybody who has left this world as an euphemism, I salute those Bal Brahmcharyans. Look! Sudarshan Seth had followed Brahmacharyavrat but he is still successful till today. The fire of the lake had become a lake of fire from the glory of Sita. I will also be able to leave all the options and get my Gnanvati Lakshmi in the Spirit and again be sure that I will become the lord of three people. Such a feeling should be continuous. Vidya and mantra are also proved by celibacy. In any law and legislation, without attainment of Brahmacharya, accomplishment can not be achieved. Those who are lost with Brahmacharya, taking their name is also considered as sin, because it is Brahmagati.

story

The Chakravarti son of Shivakumar was disinclined and remained in the midst of three thousand women and followed 'Aasidhara' fasting i.e. the observation of Brahmacharyavrat. Thus, for the sixty thousand years, he was the chief god in the spargage by wearing the Asidhara fast. From there, they have become jamkukumar. At some time in the country, in a Seth house near the Raj Bhavan, the Churnwealth-based Shrunchwale comes in the house of Muniraj, such as Sagarchandra. Seth ji gave purely Bhavkoti pure virginity to Muniraj. With the blessing of donating Riddhidhari Muniraj, Panch Pancharam was surprised to see the rain of gems from the sky in Seth's courtyard. At that time, when the palanquin passes through the words Jay-Jaykar, Rajputra Shivakumar, located in the Raj Bhavan, appreciatively looked outside. Aho! I have seen these Muniraj in any event. As soon as he thought this, the caste was remembered. These elder brothers of prebecca, he decided to come to Muniraj and defiantly override his affection. Upon hearing this story, Chakravarti himself came there and was very

distraught while feeling disturbed by the son's affection. Such a father was very disinterested in seeing the grief, and as soon as he accepted the stay in the house, and from that day, following the fasting of the Brahmacharya, this pure samyaghihaa was done by begging by his friend, due diligence. Occasionally the food was eclipsed.

From that day onwards, Kumar decided to abandon all his intentions and live in a house similar to that of a clothman, Brahmachari. While doing penance for many aspects of fasting, fasting, fasting etc., Mahavirakamna Kumar had followed Asidharaavrata (full Brahmacharya fast) while staying between five hundred women. In this way, after observing Asadarvrat, for the sixty thousand years, at the end of the age, after the death of Digambar, the death of Das Sagar in the sixth heaven, named Brahmotor, became the noble name of the name of the electunmali.

In the Rajgha Nagar disciplined by Kartik Maharaj, Seth was named Arharddas. His religion was the name of Lord Ganesha. At any given time, in the last part of the night, Zimetta Sethani saw Jambu Vriksha Pancham's excellent dream. By listening to the jimmandir with your husband in the morning, you will be rewarded by the utterance of three Gnakhdhari Muniraj, and the two people are very satisfied. The egoistic personality of the name of the Vidyammali came to the womb of pregnancy after being absent from heaven and the infinite son of Navamas gave birth to son. Festivities were celebrated on the birth of the son, son of Phoolgun Mas, the son of late Shukla Prukima. Through the donations, honors, dance, songs etc., there was an atmosphere of joy everywhere. Parents named it 'Jambukumar' of that child. In his childhood he was well known in all the virtues and all the arts, he was pious and virtuous.

On entering the puberty, the four Seths of the same city had engaged themselves to marry their daughters to the Jambukumar, the daughters were very beautiful and new-born named Padmashri,

Kanakshri, Vinayshri and Rupshree. Perhaps in the game of the Seasonal Season, Jambukumar possessed a monstrous elephant with the power of his power, so that he received praise everywhere.

At some point of time Jambukumar won the warrior named Ratnchul in the battle and defended the virgin girl of the king named Mergank and got married to Raja Kartik. Seeing the infinite war zone, in the mind of Jambukumar, there was a great deal of humility along with great compassion.

Shri Sudharmacharya Varay, including his five hundred disciples, at the park of the royal city. Jambukumar reached there, worshipping them by praising them, praising them, and listening to the stories of their previous birth, asked for the initiation of Jaineshwari. Acharyashree said that you went to the house and told the matter of initiation from the parents. With the glory of the moha, the parents got married to all the four girls who had been engaged in some other way on that day and in the same night in a room While sitting with four newly married wives, Kumar, staying away from those women, started spending the night narrating stories of raising hirdha. Meanwhile, the most worried mother was walking around the room of Jambukumar repeatedly, that Kumar is enamored in these women or not? At that time the thief of the name of Electricity came to the house to steal. After knowing this incident, the thief started explaining to Jambukumar to stay in the house with the help of a lot of measures. But Kumar ignored all of them and reached Jaineshwari early in the morning and at that time, the Electricity Chor was also conferred with his five hundred companions and father Arhaddas also took initiation. Mother Jyoti also took the Aryika initiation near Suprapa Aryika with her four daughters-in-law. On the day the Sudharmacharya attained salvation, only knowledge was revealed to Jambuswami, therefore Jambuswami is said to be affiliated with Kavali. There is no Kavali from that day on the liberation of Jambuswami. Blessed are these Jambuswami, that by practicing the rituals of Asidhara fast in the past, they are completely uninterrupted in the newly married wives in this Bhavya, by following the fast and continuous Brahmacharya fast, they become engrossed in Mukti Lakshmi; Bhishma's father-in-law of

Mahima Brahmacharya had attained the post of folklore Dev with the offerings of Brahma-Brahma, the Jnana Brahmacharya. With the influence of Visheya, the effect of Laxman's 'Amodshakti' education was over. But after getting married, that specialty could not remain in it. Thus, the glory of absolute Brahmacharya is supernatural. This is considered as a three public venerable vow. But those who follow Brahmacharya as a nation, they also receive worship by Gods. Examples of Sita, Manorama, Seth Sudarshan etc. are world-famous. But those who also commit the fornication, become humiliated in the people, become part of the failure and achieve evil in the world. His name does not even fare well with people like Ravana, Swapanoka, misery etc. Some people say that the enjoyment of the enjoyment should be sacrificed and otherwise the suppression of the senses can not be suppressed, but it is a completely misconception. Look! If the three public proofs also go fuel in fire, can he ever be satisfied? No, he will continue to burn and his flames will continue to grow. In the same way enjoying the desire of the people is never too calm, it is only a continuous increase; therefore, the new fencing of the Shil should be done to calm it and leave the contact of the woman with the word of mouth, and experience the unimaginable joy of the soul. . Humans engrossed in subjects often discretion becomes void. It is also said that 'not knowing facts' The blind man does not look at the eyes only, but the man blind in the subjects does not see in any way. Therefore, while continuing to read the lessons of devotion, then intimacy should be increased in intimacy. As mentioned in the sense of humor- 'As soon as enjoyment of pleasure, there will be desirable results. Trishna Nagin is why the rainy season of the Strait of Venkata .. No one has attained liberation till now without brahmacharya and can not do it. By understanding this, worshiping Brahmacharya fast should achieve its spiritual happiness.

Ten commandment of sprituality

क्षमामूल मृदुत्वं स्यात् , स्कंध शाखाः सदार्जवम्। शौचं कं सत्यपत्राणि, पुष्पाणि
संयमस्तपः॥१॥त्यागश्चाकिञ्चनो ब्रह्म मंजरी सुमनोहरा। धर्मकल्पद्रुमश्चैष , दत्ते स्वश्च शिवं
फलम्॥२॥धर्मकल्पतरो ! त्वाहं समुपास्य पुनः पुनः। ज्ञानमत्या श्रिया युक्तं, याचे मुक्त्यैकसत्फलम्॥३॥

Forgiveness is the root, the dead is the swan, the arrogance is the branches, the sanctity of water
that is sanitizing it is the truth, the leaves are true, the blissfulness of bliss and sacrifice are blossoming
flowers, beautiful and beautiful structures of Akirichuncha and Brahmacharya dharma have come out.
Such dharmaphaa gives it to Kalpvrik Paradise and Mokshpray fruit. This is a writer! I pray again to you
again and I beg you to ask for a quintessential reward of liberation with Gyanmati Lakshmi. 1 to 3 ..

* Religion, meaning, work and salvation

* Brahmacharya, Housewife, Vanaprastha and Sannyas.

* Due to salvation and meaning of work from religion, work has been considered to be
accomplished. The importance of religion, meaning and work in celibacy and household life is important.
In Vanaprastha and Sanyas, the importance of religion and salvation is believed.

In ancient India, the Rishi-Muni used to make huts in the forest. Where they used to meditate and
penance. In the said place, people of the society used to send their children to study other than
Vedodhan. Gradually, this ashram became a refuge site for sannyasis, retirees, devoted religious
travelers and others. This is where many concepts of reasoning and philosophy develop. This became
the main center for finding truth, solving problems of state and other problems. Some people used to
stay away from worldly turmoil and listen to the voice of the master. It started to be called
Brahmacharya and Sannyasan Ashram. Brahmacharya Ashram is called Math or Gurukul itself. These are
the centers of religious education with modern education. It is also a shelter site. With the athletic body,

strong mind, Sanskrit intellect and enlightened intelligence, the student enters the life of the participant. By marriage, she plays social duty. Born to repurchase patriotism This is also the patriarchal sacrifice. Taking the education of religion, meaning, work and salvation by staying in Brahmacharya and Homestay Ashram, a person should be inclined towards liberation after living in the Vaampa rasta ashram while performing the work of Dharma and meditation, means that he should become a Mumukshu. This is called a science.

Ashrams have their own arrangements. It has rules. Ashram is the center of education, religion and meditation and penance. State and society are subject to ashrams. Everyone is considered subject to ashrams. In the temple there are Acharyas in the priests and ashrams. Acharya has his own responsibility to establish religion in the society. Curb the state's autocracy. How to teach the students, how they teach the sannyasins of the ashram, and teach them salvation. Saints are the backbone of religion. State, society, temple and ashram have been considered as part of Dharma Sangha. The organization of Acharya is called Sangha itself. The union has its own policy and its own rules. The person who is not related to the Sannyasi ashram is not considered as a Sannyasi. There is no reason for the temple of ascetics.

The ashram is four- Brahmacharya, the householder, the Vanaprastha and Sannyas. Ashram is the life system of Hindu society. Assuming the age of the person under the Ashram system is 100 years, it has been divided into four parts.

The development of body, mind and intellect has been determined in the first 25 years of age. The second is a homeless Ashram which is fixed for the age of 25 to 50 years in which spouse and wife are married after their education, while living a religious life and fulfilling their responsibilities towards the family. By doing business or work in that said age enjoys the meaning of work and work. By the age of 50 to 75, free of household load, it is the legislation of Janseva, Dharma Seva, Vidyaan and meditation. It

has been called Vanaprastha. After gradually becoming free from this, the person goes to the Sannyasi ashram and lives with the saints.

Vedas are the ultimate proof of Vedas. Whatever the Vedas say - that is authentic, Vedic is valid, otherwise it is unreliable, non-void, invalid. But with this recognition, we have to look at Vedas' character styles and they will have to know. On the basis of only one style, it would be quick or unknowable for a subject to be unrealistic and dishonest. Something similar seems to be related to the Vanaprastha and Sannyasi Ashram. Because the mention of Brahmacharya and the householder, as mentioned in the Vedas, is not mentioned in the Vedas, such as Vanaprastha and Sannyasi Ashram. It would not be fair to say that this is not enough for them. By the way, the word Ashram can not be found in the Vedas. So, should the ashram system be considered unreal? not at all. In Bodhayana-Dharmasutra, it is said that 'Ashramadharam muthanam Brahmaputa Bhavatiti Adhyayat' (Buddhist Dharma 2.10.15) that means entering the ashram from one ashram to another, one becomes one with the Brahman, in such Vedas Having said. The word Ashram is not available anywhere in the Vedas, it is being said that the ashram system exists in the Vedas. Because only Shruti is not a proof, but Lingadi is also a proof, it is acceptable - Shrutilivakya Prasthanasamanyana Samvaaye ... (Mimamsa.3.3.14). Only Shruti is considered to be authentic, not Lingadi, but many important principles (defining habesions) in the sources of water are to be considered as untrustworthy. Those that are pointing, are only compliant, not word-pronounced. Sleep is never possible. The Vedas are considered to be the book of all the truthful books and there are many such teachings that are present in spiritual, yoga, philosophy, grammar, nirukta, cosmology, atom science etc. So are all those (true) schools namely explicitly interpreted or indicated? Mysterious vedas Most of these topics are indirectly interpreted in the form of mysteries, it is said that all such scholars have the belief that why are they urged to find those words only regarding the Vanaprastha and Sannyasi Ashram? If every subject is literally rendered in the Vedas, then what is the need of Brahman, Nirukta, grammatical scriptures again? The words of

the Vedas are not stigmatized, therefore, they can not be found in the Vedas. Where has it been? - 'Avadhutashramo Goddess Kalavan sanyasay naakayate' (Mahanirvanthan-8.221). It is also known here that the word sanyas has become popular only with Kaliyug. Therefore, in the pre-literary literature, the word 'sanyas' has been used in the place of Parivrata, Yati etc. Although the retirement and the Varanasi words are new, the existence, duty, rule, religion etc. of these asylums are then available in the Vedas. Not only this, the words of Sanyas, the Yati, Muni, Turiya (Yaju. 18.3) and the Vaaprastha's readers, Muni, Tasvaas etc. are found in Vedas only, they prove their vedicity. In the confirmation of the variant of these two ashrams, the mantra is presented in the form of a strong proof that '(eighav-pillar) is the bride and groom! Be both of you here (in Grihashrama), do not be separated (Maa Vishosham), do not be disinterested, (cheatakaou) Best family members, both of you (Kridnantu sahirapatravarmomadmano) playing with the son, granddaughter etc., being pleased, (Vishwa maryvayashutam) full age Receive the whole) (Athletes 14.1.22, 10 10.85.42). Atharva. In 14.2.64 the same sense is contained. Seeing these monuments, a natural suspicion or objection arises that the entire life, from marriage to life, is to stay in the home of the house, not to initiate the initiation of Vaniaprastha and sannyas. That is, both of these ashrams are vedic, against the Vedas. This objection arises because of 'Vishvayya', no-no, its meaning-from a country Because it is an unanimous opinion that the period of death from birth to age is called age. Therefore, the objection should arise here that the period of death from birth is the period of Hariyashram, and with the use of the almighty word of the word of the age, it is also known that there is no holiday for other Brahmacharyasramas other than the homestead in the period of today's death. . Therefore, the remaining three ashrams are non-negotiable. But to understand this, it would be a great indifference. Yathohi Vivahartha Brahmacharyam is not only necessary but also explicitly prescribed in the Vedas. So, it is a sullenness. Even the offenders also want this narrow meaning. When the hesitation of the meaning is approved, it can be even more narrowed. Because the methods of Vanaprastha and Sannyasi ashrams are also found in Vedadians. They can not

even be uprooted. Therefore, 'Vishvaamayū' should mean the entire age related to the period of birth anniversary. This meaning is favorable to the Aishwarya tradition. Now, the justification of the composite meaning of the universe and the universal words is justified. It should be very careful to understand all and world words. Otherwise great disasters may occur. Because these words are simple and pragmatic. Maharishi Jammini Muni also said that 'Sarva svamadhikamikam' (Mimansa.1.2.16) i.e. (sarvatvam) omnipresence, totality (official) is formal, authentic. For example, 'Purnahuti Sarvana Kaminavapnoti' (Ta.3.8.10.5) i.e., obtains all the wishes from the priesthood. This will lead to the disadvantage of the remaining ones. For example, in the context of 'VishvaMay' due to the context, there is lack of advance ashrams. It is not obtained without it Praise is fulfilled by saying this, and that sentence is the remaining sentence of 'Purnahuti Juhoti' (Ta.BR.8.8), not the rule sentence. Another example for clarity - 'Sarva Odra Bhukta, Sarva Bahrahmana Bhuktvanthe' (Mimamsa-Shabrabhavaanam.3.5.10) i.e. 'all rice was eaten, all the Brahmins have taken food.' It does not mean that all rice is eaten around the world and all the Brahmins in the world have taken food. If someone understands such a meaning then it will be called as a childishness. It is clear from the fact that the use of Sarvasv in Sarva is pramanik - 'Aarveshushu sabhvachanamadhyarapeyasham' (Shabrabbhayam.1.12.16) How broadly the universal meaning of Sarasvat is narrowed, and therefore present another context. In the prescribed 'Vishvajit' yag for the kings, it has been said that 'Vishvajiti Sarvasn Dadati' (Daksh.Aut.Sat. 17.26.12, 13) i.e. donate everything to Vishvajit Yag. So here it is doubtful whether all the creatures, ie parents, etc. should be donated to the souls, the land (the entire state), the horse, the Shudra sevak, and the whole richness of the past and the future? The solution is from Mimansa Darshan (6.7.1 to 30). It has to be done that the mother, father, land, horses, servants etc. should not be given at the same time which is present in the Dakshina period - 'Dakshakkale yat Swam tatay Reasonable coincidence '(Formula-7). Somebody (misguided host) does not start giving a single cow 4 in the dakshya period, forward it again to say that 112 cows 4 or more deven. Who has no

112 cows, it does not have the right to make the world famous (Formula 19). For various reasons, all donations have been limited to 112 cows. In the same context, the term 'Vishvamayu' should be taken only after the period of Brahmacharya, Vanaprastha and Sannyasis Ashrams, which is residual, which is 25 years of age, it should take 50 years (this is a general statement, it can be redistributed). In their languages, the language of Sanyasahram The object is clearly visible. But people have to think about leaving the food grains in an unbiased sense. Ostentatious Due to the five crimes, the deities had forbidden the worship of Indra by sacrificing it (D.A. 7.7 .8). One of the same crimes is the crime that Indra had killed the people, crushed them and fed them to wolves and wild dogs. This is the case. Some of them are being present with the Saintha Bhashya -

१.इन्द्रो यतीन् साला वृकेभ्यः प्रायच्छत्; २. वेदविरुद्ध्यन्यमोपेतान् यतीन् ३. (यतीन्=) कर्मविरोधजनान् सालावृकीपुत्रेभ्यःइन्द्रो दत्तवान् ; ४. (यतीन्=) ज्योतिष्टोमाद्यकृत्वा प्रकारान्तरेण वर्तमानान् ब्रह्मणान् सालावृकेभ्यः= अरण्यश्वभ्यः प्रायच्छत् । ५. (यतीन्=) यतिवेषधरानसुराजशस्त्रेणच्छित्वा.....; ६. परमहंस्यरूपं (परमहंस्यरूपं) चतुर्थाश्रमं प्राप्तानां येषां यतीनां मुखे ब्रह्ममत्प्रतिपादको वेदान्तशब्दो नास्ति तान् यतीनिन्द्र आरण्येभ्यः श्वभ्यः प्रायच्छत्..... तथा च स्मर्यते 'नित्यकर्म परित्यज्य वेदान्तश्रवणं विना। वर्तमानस्तु संन्यासी पतत्येव न संशयः' इति।।....वेदान्तश्रवणवाज्रं विना नित्यकर्म परित्यक्तवतां भवतामपीदृशीगतिरिति दर्शयितुं वेदिसमीपे (सालावृकैः) भक्षणम् ७. केचन् यतयः सर्वकर्मसंन्यासं कृत्वा कदाचिदपि स्वमुखे वेदान्तशब्दोच्चारणरहिताः काष्ठदण्डमात्रधारिणो विवेकज्ञानरहिता यत्र तत्रान्नं भक्षयन्तो नरकयोग्या वर्तन्ते। यथा चान्यत् श्रूयते ज्ञानदण्डो धृतो येन एक दण्डीसः (संन्यासी) उच्यते। काष्ठदण्डो धृतो येन संन्यासी ज्ञानवर्जितः। स याति नरकान् घोरान् महारौरवसंज्ञकानिति। सालावृका आरण्यश्वानः, तेषामपत्यभूता बालकाः श्वानः सालवृकेयास्तेभ्यस्तान् यतीन् इन्द्रो मारणार्थं प्रायच्छत्। तेच यतयो वेदान्तशब्दरहिता इत्ये तदर्थं मिन्द्र

वाक्यरूपेण कौशीतकिन्- श्चामनन्ति। अत्युन्मुखान् यतीन् सालावृकेभ्यः प्रायच्छदिति। तथादत्तवन्तं तमिन्द्रं
अश्लीला निन्दारूपा काचिद् वागभ्यवदत्। इन्द्रो ब्रह्महत्यां कृतवानित्येवं निन्दा लोके सर्वत्र प्रसूता। ततःस इन्द्रः
स्वयमशुद्धोऽस्मीत्यमन्यत। सोऽशुष्टिपरिहारोपायं वेदेष्वपि स्थिते शुद्धाशुद्धियनामके द्वे सामनी अपश्यत्।
ताभ्यां सामभ्यां सर्वः शुद्धोभूतः ; इन्द्र द्वारा यतियों का मारा जाना आदि एक आख्यान मात्र है। इसके अभिप्राय
का स्पष्टीकरण सायण ने तै.तं. २.४.९.२

Tanday has considered this narrative as a praise for the purusha samya. Saina's opinion is clear from the quoted words that the illiterate Bhattacharya be, the illiterate Bhattacharya, the food is Bhatt and the holy Brahminsagant, the person who is impersonating the people of the knowledge of the Sanyasis, will become a false monk and leave the Vedic karmas and become lazy. Not only sacrifice sacrifices, but also opposes yajna, such a demonic tendency is the Yati. No, no, he is merely a treasurer. In reality, the fate of the saints of Sanyasahram will be possible only if the true ascetic is present, who imitates the true sannyasis, and imitating them and the so called sannyasis, will not be able to say otherwise. Like the Ramayana has written on the Ravan incident. 'What is the meaning of charity in the fourth year or so?' TAN In the quotation of Bra. 19.4.7, the meaning of the Yeti is clearly considered as a monk. Now think of something - where has Saen written that the meaning of Yati means the anti-indecisive organization or any caste is special. Sain has accepted the true sannyasaharam from these words and has also looted the false sannyasins. Again, if someone tells the saun as an antithesis of Sanyasam, and on the basis of his commentary, the Sannyasan Ashram is said to be non-negotiable, then there is no other left to say anything other than 'Aadhen Neayamano Jathndah'. So the meaning of Prakriti Mantra should be understood in the following ways - this bride and groom! Both of you should not be separated from this Grihashram and you are not allowed to die (separation) in that which is the authorized, appointed age (period) of the house, which means that you get the full age (period) of

Hometown. This mantra is generally given the aforesaid solution while respecting the same meaning which everybody does. But it is also visible in the heart of Maharishi Dayanand, the meaning of this festival (Grihashrama of the religion. Mantra-2). There is clearly written that be quick in the vows made in marriage, do not be separated from that pledge, and keep your entire age (100 years) in compliance with Brahmacharya vows. It has not been written that, stay in this hometown, do not get separated from this ashram and get the whole age in this ashram. The explanation of the vows made in the marriage will also be stated in paragraph. If you want to accept the request of Vanasthastha, then how will the consistency of the following lines be seen? Or it is proved by the following lines that homelessness should not be discontinued i.e. should not initiate the initiation of Vaaprostadi. Those are the rows - the third mantra of 'PaniGirhaan' (pledge of law) 'Mameyamastu' (Atharva-14.1.52) says that 'Myata Patayya Paryavati Sanjhi Sharad Shatam' means the meaning of Maharshi Dayanand: 'You, my husband, Seventy years, living happily forever for a hundred years This gentleman! Take a breath with my wife (husband) with my wife for a hundred years' (Sanchar Vidhi). Similarly, in the commentary of Arundhati-Darshan after Dhruvvi-Aashansan's second mantra-Dhruvmishi Dhruvan Twa (P.H.1.8.19), Swami ji writes, 'O Swamin always with me for you Will remain steadfast ... with my wife live for sixty years, and I am married to wife with me husband With a joyful life for seven years' (Samskarashi:). Swamiji writes in the meaning of Mantra-6 (Mahautah Kalpana) Of the Grihashram episode - (Ih) staying steadfast in this Hometown ' Solution - Before solving this, I would like to know that if we can not associate with these lines, then what is the promise of those two Ashrams in Vedas, Brahmins, Upanishads and Manusmriti? All of them are unreliable. Is that the ideal dialogue of Maharishi Yagnavalkya and Maitreyi, is the conversation of utterly meaningless speech (silence)? In which there is a clear mention of retirement. In the Vanaprastha and Sanyasa episode of the statute, by saying 'Atra certification', what is the meaning of Maharishi, by quoting the mantras, is that it is unprofessional? Swamiji has mentioned these two ashrams or religions in his thesis and in fifty

books in other texts, are they all the delirium? Is there any conflict between the statements of Maharishi? There are three suspicious words in the quoted words: 1. Always, 2. Dhruv (perseverance), stay together for three years. Now let's consider these respectively. The word 'everlasting' is made up of the word 'all' - allusmine black = ever, forever. And all the words are pramanik, it is relevant, it has already been written in detail. Again, for example, I quote an example - 'Sas sadhati lahatati, saalya jalpati' i.e. she always laughs, she keeps on chatting forever. It does not mean that it does not continue to speak lonely, eternally or forever throughout the ages, it does not speak, eat, drink, sleep etc. But more laughs more, speaks more, that is what it means. Similarly, in the context also, 'everlasting' does not mean either eternally or forever, but in the life of a lifetime, there is no separation of bride and groom, and the determination to live together is in both. The solution of the word Dhruv (steady, firm) is in the first mantra of the same context. Mantra hai - 'Dhruva Diwradruvava is the world's polar and universal world. Dhruvasah: Mountaineering (Mantrara 2: -1.3.7). What is the meaning of this mantra is that the world, the whole world, and the entire mountain, all the Dhruv, that is, from eternity to everlasting True or steadfast, just as both of you bride and groom remain steadfast. As far as understanding, readers will not be in the solution. So it means - You are stagnant, pole in your own existence, until you are destroyed (destruction) of Duryodhya, and do not get distracted by your rules, so do you (bride and groom) also in your home life, steady in the promise Stay, do not be distracted by the vows made Here the words of Swamiji are particularly noticeable - 'These direct mountains are in their condition make a vow to make a vow that they never turn upside down in opposition' (Nr. Vidhi). Before saying something about the association of living together for 100 years, I would like to know that during the marriage, about 20-25 years of bride-groom (a first phase of age) has passed. Then how will the conspirators add to the harmony of a hundred years? In fact, all the discrepancies will be removed from 'Talkundinayanaya' here. That is, 'Brahmanabha dhdi dilaam, mandi tiyam liyakam liyamam' - all Brahmins should be given curd in Bhajan, but chanting can be given to Brahmins. The first

is normally the method of dermatomy and later the special method of floor-penetrations. Then the general method is interrupted by the special method. This is called in the language of grammar, the eclipse (normal method) is interrupted by the exception (special method) i.e. the exception is the tendency of eclipse except the working area. Similarly, 'living together for a hundred years' is the method of eclipse, Which is interrupted by the exudation of the wind prosthesis and the eclipse method. That is, the statement of a hundred years only targets the residual Garhastha period except the periods of the ashrams. The meaning of this entire solution is that the words quoted from Swamiji are only in the realm of homelessness and grihashram. The meaning of those words does not mean a reader, otherwise the conflict between the words of Maharishi will be inevitable. Conviction - The initiation method of Sannyas has come from Buddhists, so this ashram is non-negotiable. Solution - First of all, I would like to know here that this objection has come from the Buddhists, what is the outline, that is the syllogism, sacrifice of yajnavav, sacrifice and vitiligo? Or this ashram was not preceded by Buddhists, Nutanata started from them? If the first meaning of interpreters is intended, then this is a completely false assumption. Because these ashrams are primarily related to meditation and not externally They are merely symbols of Tatta Shramas. It has been said in Bhagwat Purana - Maunaniahanilayama Danda Wagdebachetam. Neither he is married to Venus, Bhavad Yati. (11.18.17.) The meaning of speech, body and mind, respectively, is silence, reluctance and pranayama are the punishment (punishment) only. The Dandappa Munaadi, who does not have it, is not a sannyasi from the bamboos only. If the second meaning is intended, then the following questions will be answered. 1. What evidence is there to limit the ashrams to the household and the Vanaprastha? 2. Is there such a mention of 'Ashram is only two or three'? 3. Quadruparthashram has begun with the Buddhists, not before that, what is the evidence in this? 4. What started from the time of Buddha or later? 5. If it happened later than when? 6. Born about two and a half thousand years of Buddha's birth, what is the untrue clear promise available in the pre-existing Brahmins and Upanishads etc.? Or 7. Brahmandi script after Buddha? For the sake of this

objection I present the proofs which are ancient to Buddha. Treatedo Kewla Veda Yagya Varnashramasta .. (Maha Surti-238.14). (Maha Surti-265.45) Here, the 'objection' of 'RishyaS' 'adjective' itself, would have been forgotten, and 'there was no sage Sanyasi'. Similarly, the context of Maharishi Yagnavalkya (BDR2.4.14.5.2) should also be addressed by both the objections. 'Thadasaadi Dasgreev Siprintantamamastha: Abicham Vaideh Sankhakshakashaya as well as Shikhi Chhathri subdivision. Waami Chansewasjyath Shubha Yoshikamandalu Parivrajarkupane Vaidhee Samaggamat .. '(Ramayana, Aranya-46.2-3). These are the verses of Sipahaparan. Clearly the Ravana's sister monk here Is described as coming in. There is also a mention of the tanneries. Even during the Ramayana period, Sanyasasram was prevalent, only then Ravan came in that direction and Sita too got the illusion of Sanyasi. Consequently, Sita had summoned the ascetic (Ravana) inside. Brahmanavad practiced hospitality, Arghya etc. (Drahee-46.34-35). Anesthesia-Sanyasahram can only be considered under Vanaprastha. Because whatever the religions, the rules and the deductions of the monks, they all also have to do the Vaapavasti. Therefore, there is no need to adopt a worship of a God. Solution - For the two ashrams in the Sermons and Memorial sacraments, there is often a rule of common religion, rule. That is why the aforesaid apprehension was made in the mind of the Buddhist-dharmayogi-speaking commentator Govind Swamy - 'Vanasthasthan Sanjnavad: Kimtharthacharyaatiya Iti Asavevev Vishthya' (Buddhist religion-3.3.14-17). But why should you lack the sannyasairam due to equality? Why not accept that in view of the similarities of both the ashrams, people used to accept direct funeral from the household, did not make Varanpasthi? It has been said that on the day the quid proverb arises, become a monk directly from the householder on that day - 'Yudhvare Durgavarav and Trevajed Vanad wa Homework '(Tu Jabalop-4, Apich dated DM 6.39). Therefore, in the absence of a sanyasam, the reason for the equality is given is not only for the sake of it, but merely the principle. The reality is that while there is a great deal of harmony between the rules of both the ashrams, there are also fundamental differences in both, due to which both have to be considered as separate ashrams. These distinctions

are as follows - 1. Relievers can keep their woman together, but the monk can not keep. 2. All types of yagya, yag, by keeping the home-based and auditory fires. But the ascetic performs all the fires in the soul, that is, the sacrifice of external fire and sacrifices. 3. Wanaprasthi is a Shikhi and Yajnopavati, but the Sannyasin also abandons them. 4. If a stable residence can be built in the forested forest and can live in one place, then the monk can not stay in one place (excluding exceptions only in the year). Sanyasahram can not be proved Vedic based on objection-Vedic languages. According to the commentary of Maharshi Dayananda, even if Sannyas Vedic becomes proven, then if he does not consider his comment as authentic and only believes in the science of authentic, how will he be convinced that there is a law of sannyasa-sharma in the Vedas? The solution- I also want to ask that those who do not believe in saen as authentic and only consider Dayanand as authentic, how will it be the satisfaction that there is no law of sannyasa-sharma in the Vedas? Speaking of non-connotation on languages, it is also an indication of identity to be centered on the science commentary. So the question is redundant. The conviction-Sain did not mean the word 'Yeti' as Sannyasi in any of his Vedas. However, Neanta (8.6.18), donor (minus 7.13.1), octagon (r. 8.3.9), cloud (R. 10.72.7) Ritwik (9.97.7) etc. Have done. Not only that, they have often considered a caste special to be a winner. Thus, the word 'Yatish' in the Vedadi does not mean Sannyasi, that is, the Sanyasaam is non-literate. Due to Solutions-Sayanadibhans, it was the belief that the Vedas have only been motivated for Yajna, there is no other purpose than their sacrifice. Therefore foreigners had said that the songs of Vedas are the songs. Again, the Indian Vedic scholars, without the Vedas, make unsuccessful attempts to prove Sanyasahram as unethical with Sain's words. For those Sain-devotees, Vedas, I prove that here with Saina's words that Sanyasarshram is Vedic and there is also the connotation of Saina in it. How does the word 'Yeti' mean only by not doing a monk, that Saina did not believe in Sanyasahram? If they have forbidden this ashram anywhere or have declared it as non-viable, then try to tell the scholars.

16 - The illumination, universal, element of principle

ओ३म् अग्ने व्रतपते व्रतं चरिष्यामि तच्छेयकेयं राध्यताम्। इदमहमनृतात् सत्यमुपैति॥५॥ yjur ved 1.5

What is the fasting of the said voice has been taught in the next mantra.

Subject: - O (God) who teaches the truth and follow the true religion (fire); I (Anrataat) Ved Vidya, direct proofs, syllabus, with scholars, purification of the soul, purification of soul, etc., which proved to be the illumination, universal, element of principle, To speak truth is to do the truth and to believe in the truth only, to accept it from the ritual (rituals) of the person or to know and seek its fulfillment. I received. (I) prove that the true fast has been given to you (Radhtam) so that (ego) will be able to make the law of fasting the above truth (Shakeyam) and I will do the same rule of conduct (Tarishyaam). .

The people who preach the truth, the people who speak the truth, who follow the true religion that performs deeds according to the mind, the covenant, the deeds, and the truth, the truth is to obey the truth and obey the truth; is. We gave people the power and power to walk on this path in every situation, and prove us to walk well on this path. By which our body will never be unable to follow that truth fast. In the rule of conduct of this direct truth fast, I will never do laziness, do not commit adultery, the eternal eternal truth, which lies in the shelter of a different sect, lies in the knowledge of Ved Vidya knowledge, karmas, meditation, ie knowledge, science, Brahmagnan Direct proofs, truthfulness, with the scholars, the best ideas proven, and the way in which the soul is purified is octa With the use of Yoga Yama, Rule, Asana, Pranayama, Pratyahara, Dharana, meditation and Samadhi, which is the omnipresent Kriya Mool element, which means that the principle is equal to the principles which are well proven by

the people who use the light of those principles. Happened. I want to know how to accept and accept the principles of rituals and rules that have been properly examined.

Meaning: - God has taught all humans the right to be consumed by the law, which is well-versed with truthful questions tested and beneficial for all and this is the reason for the people, namely the worldly life and the worldly life. That's all to be able to conduct. And what is confined to it is unrighteousness. He can never be able to accept anyone. Because the paramount is to renounce unrighteousness, so should we also make a vow that God! We accept the true religion that has been published by you in the Vedas, and we have given such grace to us so that by following the true religion we should be able to make meaningful work and liberation forms available to the fruits. Just as you are blessed with the true fasting, we too are going to follow the blessings of your grace and your blessings as well as follow the power of truth, and with the desire to do Dharma, by receiving all the pleasures through your good deeds, Those who are supposed to have such a desire should do all human beings.

In the interpretation of this mantra between the Sathapatha Brahmin, it is said that human beings have two types of conduct. One truth and the other is the meaning of Jhund, which means that men who practice the truth from the mind and body speak of God. And those who are going to behave in lies, they possess the names of Asur monks.

The oldest, most important, most profitable, and true values of religion and culture based in India are "Vedic religion and culture". After the Mahabharata period, ignorance and superstitions were created and its name changed from Vedic religion to Hinduism. We were born in all Hindu families and we followed the Vedod path shown by Maharishi Dayanand and performed adhyadayana and adopted the beliefs of the Vedas only. Vedic forms of fasting, fasting, pilgrimage and charity etc. are still very distorted. It is the subject matter of this article which is mentioned in the form of truthfulness. First, try to know what is fast and fast. There is a mantra in the Yajurveda concerning fasting: 'I am the son of

Lord Vishnu. Imamahmantrathat Satyampamy. 'Mantra means that' O truth, the teacher of the religion, Lord Prabhupada of Vratsa, I take the falsehood to take the truth and leave it to the truth. You give me such strength that it is possible to abandon my falsehood and accept the truth and put it in our life, that is, I can fulfill my vow and fulfill the truth. "This is the way to fast or keep Vedic form is there. For the fulfillment of any worldly desires, the name of renunciation of food, water etc. on any particular day is not fast. For the happiness of a spouse, it is also a vow to take a pledge to do good and to practice it. Proper treatment of the patient is also fast. Similarly, following the resolution of sacrifice of work, anger, greed, attachment and ego etc., it is called fast. Fast is a type of resolution. It can also be said to make perception of true qualities. If fasting, resolution, or assumption has taken place, then it is the only fasting effort to fulfill it with mind, word and action. The nature of the penance is quite impaired nowadays. Maharishi Dayanand ji wrote that It is only a matter of tolerating the difficulties that come in conduct of religion, not being suffering and staying firm in truth. Reading, teaching, studying and studying horoscope, worshiping God, worshiping Brahmacharya, and serving the poor and miserable people, doing whatever charity comes in the form of philanthropy, but it does not have to leave behind Satkarma. Some people give a lot of pain to their bodies due to non-coercion reasons. Heats his body with hot tongs, stays in the months, causing blood in the legs, and they inflame the swelling, hundreds of pitches on the head, cold water, in the winter, instead of biting the head hair with scissors And so on. All these actions are neither tenacity nor religion. But this is sin and violence. Seduction and fraud. There is also confusion among our people about pilgrimage. What is the true pilgrim? The common people do not even have the knowledge of our religion priests. The remedies and actions that take human beings out of sorrow, make them pilgrimage. Vidya-eclipse, Satsanga, Satya Speech, Purushartha, Vidyadan, Jitendritya, Philanthropy, Yoga, Shalanta etc. are the best places of pilgrimage, because by them these creatures can cross the ocean of grief. By doing this, the person also survives sorrow, and by holding these qualities, life becomes successful and happy. There is no name of any water or some famous

temple and place etc. Pilgrimage is not a pilgrimage. At some places at Haridwar, Kashi, Prayag, Mathura, Dwarka etc., or on the banks of Ganga, there will be ashrams of sages, monks, yogis and asceticists. The householders will go to them for satsang and they will improve and adapt their lives by conducting them according to their precepts and guidance. Meat, alcohol, adultery, dishonesty, etc., sacrifice. For this reason, the name of these places will have become a pilgrimage place. Nowadays, going to such places does not have any benefit, but there are many types of losses with waste of time and money. Therefore, discretion should not accept the water and the place as a pilgrimage to donate to the Swadhyayas of the Vedas, to the sages, their association, Vidya Studies and propaganda, the rejection of falsehood and truth. Only human beings are elevated by such actions. On the contrary, there is no benefit from doing karma and work. Therefore, avoid false business practices. The nature of charity has become quite deteriorating nowadays. Charities are asked to donate the property of their ownership and the money to other subconscious without any of their selfish feelings for the benefit of others. It is not called donation of money and other materials to the ugly. According to the Vedas, Vidya Dan is considered as the best among all donations. The poor, the sick, the diseased, the orphan, the leper, the widow or any needy, the growth of knowledge and art skills, the Goshala, the orphanage, the hospital etc. are well-documented. Atharvaveda has said that 'no sinful national' means that I should never donate for sinful deeds. In the Mahabharata, Yudhishtir ji says that 'Dhini Dhaan Ma Maa Pachcha'. Do not give money to the poor people of the poor; Vedic scholar Shri Krishna Chandra Garg has written that it is as wrong as giving up a roasting stomach as much as medicine to a healthy person. The bread is for the hungry and for the drug patient. Rainfall in the sea is in vain. There is a rule of God in the universe that whatever happiness brings to anyone, equally happiness comes from God's justice. Therefore, the purpose of charity is to bring greater happiness to the creatures. 'It is written in Kadopanishad that' Those donors who do not receive happiness from such a donation can not get happiness, those who give it from the donation also do not get happiness. 'In the Tattariya Upanishad It

has been said in a sermon that 'Shradha Deyam' Ashrudaya Dayam Shriya dyam Hya Deyam Bhia Dayam Siddha Deyam 'means that if you have faith in giving donations then giving donations, even if you do not have faith, keep giving donations. Donation by taking care of success in the world. Others are offering donations and seeing them shamefully donating too. Donating even with this fear that if I do not give up, then my life will not improve, even the earned wealth will not be meaningful. Keeping the donation from this idea that I had promised before the guru that I will donate. The famous stanza of Manusmriti is about charity - 'Sarashme Mave Danan Brahmadan Vishvatte'. This stanza reveals that the donation of Ved Vidya is very superior to all the donations in the world i.e. water, food, cow, cattle, clothes, sesame, gold, milk etc. According to Maharishi Dayanand, doing nothing without taking any money or substance from others is called donation, it is a lowly karma. In this article, we will know the fundamental elements of Vedic religion, which is the only religion for all mankind. Please note that Vedas are of that time when there was only one religion, caste and religion on this earth - humanity. In any case, the Vedas comprise a very diverse and intense subjects, which are very essential for taking the life to the highest step but we will see here what it means to follow or to follow the Vedas? Whatever your ideology, understanding or knowledge, but if you follow the elements mentioned here, then you will be said to follow the Vedic ideology. Regardless of any law or legislation or any prevalent custom, if it is to obey and obey these elements, it will be said as a follower of the Vedas. This is the religion - this is the only way of achieving truth and happiness, which is the supporter of Vedic religion. Many of the other sects and sects also from these Many things will be found because the original source of goodness is Veda. Therefore, whatever is good in other opinions has come only from the Vedas. Therefore, if one adopts good deeds, then he is Vedic righteous. And that is why we should remove unnecessary things which are non-negotiable in our lives. Let's summarize the elements of Vedic religion - the last Sukta of Rigveda (10.191) tells us what human beings should do to assimilate the teachings of the Vedas. This Sukta man exposes a formula in the various dimensions of life - in objectives, in access and method adopted. Rig

Veda 10.19 1.2 All of you should go on the path of truth with tolerance without injustice and partiality. Communicate with each other without hatred and malice to increase knowledge, affection, knowledge and affection. Work together to increase knowledge and happiness. Just as the best people behave without truth and partiality, you do as well. Rig Veda 10.19 1.3 Your explanation of truth and untruth is absurd, not for any single community. You get organized and help all to increase health, education and prosperity. Your mind is uncontrolled, and in the happiness and prosperity of all, consider your own happiness and advancement. For the increase of true happiness, do you wish for happiness. Together, find out the truth and erase the untruth. Rig Veda 10.19 1.4 The full bliss of your excitement will be for everyone's happiness. Your mind, that is, all emotions, including love and without opposition. Love everyone as you do with yourself. Your desires, resolve, analysis, reverence, patience, religion, curiosity, meditation and compatibility etc are all for the welfare of all truth and everyone and beyond the untruth. All of you work together for the sake of happiness and learning. Yajurveda 19.777 Humans! Do not be afraid of whatever you find unreal, and know everything from the analysis, logic, facts and evidence, and accept it with reverence. Yajurveda 36.18 Humans should never keep hostility towards any creature and remain in love with each other. Man should consider all beings as his friends and work for the happiness and prosperity of each. Yajurveda 1.5 All human beings must accept only the truth and abandon the untruth. Prayer should also pray to God to adopt the truth and to rescue the untruth. Yajurveda 19.30 When a person follows the truth firmly, then he becomes the ruler of truth and happiness. Having these good qualities, he gets wisdom and satisfaction. By which, in the obedience of the truth, his faith becomes firm and his reverence increases. The more reverence increases, the more knowledge and happiness you get, the ultimate salvation and salvation comes from this. Atharva Veda 12.5.1.2 Labor should never end the challenges and obstacles to achieve the goal, namely utmost effort and penance, namely, sacrifice of these qualities given to God. From labor and penance, man can know the great mysteries of the world - can get knowledge of Brahma or God. Man should increase his

property by doing labor and penance and enrich the nation also. Man can get the best quality from the true conduct of eclipse, labor and penance. Atharva Veda 12.5.3 Not all people should use their objects only for others. Have faith in each other. It is not possible to believe without truth, so remain firm forever. Man should do his best to protect the truthfulness, scholar and innocent people. Benefit from human sacrifice - beneficial for all, selfless work, eclipse of truth and propagation of truth knowledge. Always do good for the yajna, do not laziness in it. Let's summarize the entire elements of Vedic religion in these mantras of Atharvaveda 12.5.7 - 10. Fasting - Fearlessness | Suffering - Suffering and misery, not caring about the truth, obeying the truth. Enhanced intellectual and physical ability through good rules, such as law, brahmacharya, discipline and exercise. Speech - truth and sweet spoken. Indrai Ch - Five senses and five acts of worship and restraining the mind from sinful deeds and putting it into eternal truth and happiness. Suresh - By eliminating corrupt, weak, self-respecting selfish rulers with all efforts, to create a prosperous nation based on truth, justice and respect. Dharma - always accept the truth and renounce the untruth and by doing this, thank all the creatures and give happiness to all. Brahmana - To encourage noble and noble men to spread knowledge and knowledge. Kshatra: Enhancing brave heroes who protect the nation and society and punish the wicked. Trust - spreading the nation's trade and commerce on a global scale, which leads to good results in the world. Tavishish - The promotion of truth and good qualities only. Yashish - Excellent work in the world with good deeds. Verticha - To establish an excellent education system with all the truthful arts. Dravidian f - Humans should always acquire wealth by doing aforementioned religion, earning wealth, protecting the acquired substances as much as possible, increase the preserved substances and wealth in the propagation of knowledge and virtues, the property should be used equally. Ayush - increase health and age by following all good rules No | Form F - Keeping the nature of body clean by wearing pure garments. Name f- The name should be glorified by the conduct of the best deeds, so that people can also excel in doing excellent deeds. Kirtichi - To achieve success with the help of true knowledge. To increase health

and age with control of breathlessness. Chakshush Shrutra f - Eclipse of truth by the senses and abandoning the untruth. To make health and age increase with the intake of milk, water, medicine, etc. - Eating of food - Eating healthiest food in the manner of valid scriptures. Rituals - worship only supreme God. Satyam Ch - To have a similarity in mind, word and action. Fate - To worship the only God with the above mentioned deeds for achieving ultimate bliss. Fulfillment - To do the right thing for the fulfillment of fate. People - Provide proper education to the common people and the new generation. Paschshish - proper care of the animals. Many chakars (f) used in these mantras mean 'and' which indicates that those who enhance truth and justice and those who are destructive of untruth and sorrow, Also adopted. Many other Vedas and Vedas based texts present deeply on the subject matter. Detailed information about religion in detail is available in Aitareya Aaryaq-7.9, 11,10.8, .10.62, 63, Mundakopanishad 3.1.5,6 etc. According to pre-eminence 1.1.2, God has commanded the people to do in the Vedas, the same religion. Explaining the Vishheshik Darshan philosophy, it is said that the conduct of good pleasure and unlimited goodness in the world, which is the realization of salvation, is the name of religion. It shows that religion is the same for all humans, not two. Therefore, all should adopt a true religion. The Vedas make it clear that the purpose of Vedic religion is to make the only religion of mankind. In this way, people can say that we run a movement for conversion. We want that every person on this earth is associated with Vedic religion, we believe that liberation of the world is only possible when every person adopts Vedic religion. We also declare that there is no religion other than Vedic religion which has accepted the Almighty. Now or later, there is no way of peace except going to the refuge of Vedic religion. Now this seems like a traditional Christian or Islamic missionary who converses and writes about conversions. If you put words like Koran, Biblical, Islam, Christianity, instead of Vedic religion, then people like Zakir Naik or Pope do the same things for centuries. Is this a human being who believes in Vedic religion, which is a fanatic who regards its own religion as superior to the religions of others? And condemns other opinions. As such, a fanatic Christian tries to spread the Bible in

any way, a fanatic Muslim also supports the use of the sword to broadcast the Qur'an. By the way, it seems. To spread the Vedas and to support their vote, do not talk like divinity and claimants? Vedas can argue that only Christian and Muslim doctrines do not have the mandatory authority to declare their books as best. If they can go to any extent to broadcast the Bible and the Koran, then why oppose the Vedas? Who wants to promote Vedas in the same way. If this Vedic religion is bent on proclaiming the only religion of humanity and there is a caste to that extent, then there should be similar scandal on those other sects. It is a very strong argument on which, many sects and cult are found in all religions of the world, and not only do they become new and grow every day. The objective of this book is not to defend the argument of the Vedas by emphasizing further on this argument, but to explain that what is Vedic religion really? And it is to be said that I am not the first in the category of great souls that die on Vedic religion. This article will also show that taking oath in the name of the Vedas is not equivalent to taking oaths in the name of Quran or Bible or any divine book. It is our appeal that after reading this book, you will also be bound to adopt Vedic religion by your intercession (if you have not done so yet), in reality, all of us are followers of Vedic religion. However, whether we accept it or not, with such clarity in these words. This book just does what you can not refuse, instead of saying it to you, connects you with your true love with full enthusiasm. what is religion ? Let's first see what do we think of religion? In general perspective, religion was followed by some people - a community of paths or beliefs about life, about death, about life after, about God and related topics There are certain ideas or beliefs. If this is the meaning of religion then Vedic religion can not be counted in this. Religion means natural quality (of any substance). There can be many alternative etymologies and meanings of religion which we will discuss again. If you want, you can use the second word to tell the same idea, there is a complete lack of concept of the word Dharma in Western languages, hence it means 'Releases' People 'have been assumed. We will also use the word 'release' to explain the meaning of religion due to being easy and easy to understand. If you think about the derivation of the word 'release', then this word - re - again +

legion - adding or binding is composed by combining these two words. The process of connecting or binding to your original source can be called 'religion'. In this way, the meaning of the word 'yoga' is closer to the meaning of religion. If the meaning of the release is this, then surely we will see that Vedic religion is a true religion. Now we leave the spokesmen of other religions as to how they understand and explain the importance of religion according to their intention. We will not comment on this. This book is meant to explain Vedic religion and in that process you are confined to the purpose of enlightening and enforcing Vedic religion. What do you think of Vedic religion? Wrong responses like: - 1 Vedic religion means Hindutva. 2- Vedic religion means the four Vedas considered to be divine in the same way, as Muslims believe in the Koran and the Christian Bible. 3- Follow all the Vedas in the same way, as Muslims obey each letter of the Qur'an and the Christian Bible. 4 - Vedic religion means followers of Arya Samaj. 5-Vedic religion means evening - havan. The correct answer is - 'Vedic religion is a continuous process of sacrifice and acceptance of truth and falsehood in every moment of its full potential and integrity. Yajurveda 1.5 stating that, "O God, you are going to work with unchanging rules, in which nothing is possible to change." I too should take inspiration from you and follow the firm principles in my life. Therefore, to get the truth continuously, I take a vow to remove the untruth from my life with all my strength, perseverance and efforts. Make me successful in this true promise. "This is the essence of whole Vedic religion. This is the beginning of Vedic religion, except for this, all else is subordinate or this is the sub-principle outcome. With this basic emotion, the person is called Vedic and it is not Vedic, if it is not in the spirit. Note that renunciation of falsehood is the basic quality of every human without which we can not live. With this motivation we learn everything in life - walking, talking, learning, inventing new ones, moving forward in life, etc. Whether we know or not in our consciousness, whether we accept it openly or not, in fact our existence is due to this Vedic religion. Religion means natural virtue, which can not be imposed on anyone. He is spontaneous and spontaneous. Therefore, the desire for truth is the natural quality of all of us and we live in it - that is, we all believe in Vedic

religion somewhere. So, by adopting Vedic religion, we mean only that what you are doing - is to stop it from denying it. We want to feel the enormous energy, energy, energy and excitement within you. What is truth and falsehood? Before entering the depth of this subject, let us briefly see what is the meaning of truth and falsehood? It is also important because every single opinion, cult or creed reveals its monopoly on truth. Some people consider this as a proprietorship on the truth that once you join their vote, you can not lie to their 'truth' or else the order of your death sentence can be issued. But Vedic Truth does not make such a claim. Vedic truth is the Vedic concept of truth, which is most authentic. The word 'Ved' is made of the meaning of the meaning. So Vedic Truth does not mean that you believe in me because I only claim monopoly on Truth. You do not believe in anything in any way because it is written in a book or told by a Prophet or a celebrity or any T.V channel or someone who gathers the crowd has said it. Vedic truth means only that you accept anything as it really is, and then act accordingly. Vedic truth means that you should adopt anything if you find it rational, consistent, orderly and beyond all of these, when your intuition is given to you. On all these criteria, how untested things will come in the category of falseness. Now, if I claim that I am a Prophet and should be relieved of my book for getting rid of sorrows and getting heaven. So you would like to test my claim in many ways - if someone else claims this way, then how did it come to know who is right and who is wrong? What do we mean by having our own intelligence? You may find this magnitude that even though this book gives important and useful information, it is not considered as the Messenger of God. So, like the clever adherents of Vedic religion, you will choose the goodness available in this book and will ignore other claims. And if you are more clever then you will get information from other sources which you find more knowledgeable than this book. But, Vedic truth also does not mean that every time the hair skins are removed and only then any thing is considered when you can see it directly. If we start believing only those things which we can identify with our senses, it is also difficult to survive our existence. We truly want to become human The strength of the power, the power to expand thoughts, the power to

interpret meaning, the reverse- the analysis and the power of going to the bottom of the matter should also be used. For instance, you can not spend 6 hours daily in the maintenance of your car. Instead, you will see the previous details of it and accordingly, take care of it regularly, so that your vehicle is perfectly fine and you will not face any difficulties in the middle. Otherwise, being extremely skeptical makes you confused. So according to Vedic religion we should be like a skilled manager of a successful company who is neither stranded in a hoax nor a non-believer. Such a person would like to take advantage of things that have always been benefiting from it, or will adopt what is beneficial for his analysis, but if something has gone wrong, then it will be better to refine the earlier thoughts and perceptions and to make the better thing Will always be ready to adopt. This is the truth of Vedic religion and it is false to act against it. In essence, acting according to Vedic religion ie knowledge or wisdom. Sub-principles of Vedic religion - The above-mentioned criterion is the eternal law of Vedic religion. Once this is understood, the other sub-principles begin to assimilate itself. It is just like one of the mathematics that once the eternal principle is established, the others follow themselves. Principles: If anybody is able to see, then any person can explore all the advanced theories of mathematics himself. But this will be a very slow process. That's why we learn by going to school so that we can learn quickly for the things that have to give life to thousands or even more. But just by formulating the formula, no one becomes an expert in mathematics, as in any movie quiz. You can do this in order to gain mastery in mathematics but this is not the ultimate goal. A mathematician knows that $(a + b)^2 = a^2 + b^2 + 2ab$ has come. But if you see any mistake in the mathematical form of the text book, then you have the freedom to deny it. To do this, you need to find out which conclusion or final formula you want to remove - at each step of it you check it for true or false. This will be that you will understand basic mathematics but not too complicated mathematics. And in this way, it is to follow Vedic religion only after step-by-step verification of the truth of a conclusion. In addition to this, the general prevailing understanding of the Vedas or Vedic religion is only the extension of this. It is not necessary that you

trust him. Know it as a rule of relativity or the rules of speed, which you can use the most, but it is not necessary to consider it blindly. If you find it untrue in your ability and understanding, then you can deny it, you can counter it. Even after doing this you will be following the Vedic religion. There are different levels of these extensions - some are direct, which we can learn from our instinctive knowledge. For some, more analysis and observation of the end is required. Some are yet to be researched. These are all such as from class 1 to p. Be the subject of D. Some examples of this - happiness comes from truth. False is the root cause of grief. Attempting to get happiness from falsehood eventually results in sorrow, which we have to suffer with extra sacrifice. We should try to get happiness from the world with our fullest positivity. Gladly grows by sharing. The principle of action fruit is irreversible, which is working every moment. In fact, whatever you are, its shape is made up of your thoughts. The soul is immortal and according to the principle of karmic fruit, the fruits of his deeds continue to suffer. A supreme power is the controller of this world, which is operating the universe through irreversible rules. In the south there is a city named Golden City, it had a banyan named Vardhaman. He had a lot of money, but seeing his other brothers and sisters more wealthy, he longed for this, that he should gather more money. Who does not increase the glory of those below (below poverty), seeing the poor? That is, the pride of everyone increases and after seeing above all the wealthy, everybody considers themselves as poor. Brahma Pappi Narah Pujoyo Yasnasti Vipulan Nambam Shishinstulavnsho P Poorhaadha: Parbhayata .. The person who has a lot of money is also felicitated in that cosmic man, and the poor man, who was born in the supercritical lineage like the Moon, is insulted. Just as a newborn old man does not want an old husband, Lakshmi is also insignificant, lazy, "who will be asleep in the prarabdhat", "such a person who believes in quietly, and does not want to be inferior to inferior." Lazily female service Sarogata birthlandwacillium Santosha Bhairavatva Shaged Vaghagata Important .. Even more laziness, service to women, being patient, affection for the birthplace, satisfaction and cowardliness are the hindrances for these six things. Property well Uncertainty law is not acceptable. The person who

considers himself happy with some property, the Creator does not increase the property of that person by assuming the finished work. It is good to be unimportant, unapproachable, unfriendly and such a son who does not want to be born to the enemy, that is to say that no son is born. Do not get the desire to get the money, protect the lost treasure of theft etc., increase the protected money from trade, etc. and good Due to increased wealth should be donated to the sattatra. Because the person who wants the benefit, gets the money and gets it but the untested treasure also gets destroyed automatically and also that the money which has not been extended will be lost in a few years, like a mascara. It has not been used and it is also a treasure trove. I do not know what I mean, but I do not know how to reprint it. Shuten ki yo na ch dharmmachareta, kimatnama yo jitendriyo bhavat What is that money? What is the force that does not and does not eat? What does that science do to the enemies who do not bother? Which does not conduct religion and what is that soul? Which is not genitalia. As the drop of a drop of water gradually filled the pot, the same reason is due to all kinds of education, wealth and religion also. Day by day The workshop is not breathless. Whose day goes without charity and indulgence, like breathing like a pungent smudge is similar to the dead. Thinking about this, he took two bulls called Nandak and Sanjivak in gambling and went to Kashmir for business by transporting rags to various types of things. Anjaneya Tissue Visualization Anvandhya Diwas Dayanadanadanakamusu .. By decreasing the order of mascara and seeing the accumulation of a worm called Valmik, the day should be successful in charity, reading and working. What is the burden of the strong ones? And what is far from the industry? And what is the foreigner to foreigners? And who is the enemy of sweet speakers? Then, on the way, in a dense forest called Sudig, the sibling knees fell down from the break. Seeing this, he started worrying - knowing the policy - even if it does business, but the benefit to it is that, as much as in the life of the legislator. Skeptics who stop all the work should abandon, and leave doubt, prove their work. After considering this, leaving Sanjeevak there, you go to a city named Dharmapur and bring a second big body and carry it in a gambling area. Then Sanjivar stood up with the help of three hoofs from big

trouble. The strongness of the age of the drowning woman who is drowned in the sea, fallen from the mountain, Untouchables are day-to-day, secure and unsuccessful. Jivatinatho's father is immersed. Creation is not a living room .. Money saved from the fortune, without even protection and well protected, does not save the fortune of the fortune, as the helpless left in the forest also keeps winning, even by doing many measures at home, it does not win . After so many days, Sanjivak used to wander in the forest as he wishes, and turned around with a loud voice. In the same forest, a lion named Pingalk used to enjoy the pleasures of the state found with his arms. As has been said, the deers did not rule the lion nor did the rituals, but the lion itself showed the kingship of the deities by seeking the kingdom with its own power. And one day he was disturbed by thirsty water and went to the Yamuna to drink water and there the lion heard the duckling like a roar of the new moon. When he heard this, he drank without water and returned to his place and started thinking about what it is? Thinking quietly, he sat down and his minister's son Damanak and Karatak two zodiacs saw him sitting there. Seeing him in this condition, the suppressor said to Karakat - Brother Karakat, what is the matter that the thirsty master is slowly coming down from the fear of drinking water? It is said that Karatak says brother is suppressive, we are not served by our understanding. Whatever is sitting like this, what is the purpose of deciding the owner's lip? Because both of us have suffered a great deal of unhappiness without sacrificing this king for so long. Sevyā dhammukhadbhivsa sevakya: pishay yatakataṁ Swayyabya Yakchirisadhi Mudhastdipi Haritam .. The servants who wanted money from the service, what they did, so see that freedom of the body is also given by foolish people. And the other, after being subdued, tolerates sorrows in the air and the sun, and can be wise with the smallest part of that sadness. Being independent is the success of birth and whoever lives even after being undergoing, then who are the dead? That is, they are like the dead, who live under their control. The rich men, with the petition filled with the aspiring planet, come here, come and sit down, stand up, speak, keep quiet and play like this. Abudhartharthabhabhya Paryasivritivirv Soul Sanskrit Sanskrit Parupkarikriti: .. Just as a prostitute is singing for others, fools have

also made their souls rationally for the benefit of the wealth and have made them strong for the benefit of the benefactors. The vision which is chaupal by nature and also falls on the lower objects, such as feces, urine etc., servants of such a person's eyes are very proud. Mainmukharukh: The discourse of the speech is not worthless. Dhrisht: Parshvay Vasati datantan fartacha pragalbha:, sevasadharm: parmaghano yoginamgamy: .. Foolish by being silent, manic or talkative by being smart in talking too much, timid by being forgiving, without being able to tolerate, being half-dead and always away from pride is called arrogant. Therefore the religion of the service is very mysterious, not even recognized by Yogi. The special thing is that one who bends for progress, sacrificing life and living for life is sad, and who else can be fooled by leaving such a servant. Suppressed speech- Friend, never mind this matter too, because Why should not be used diligently in service, who are pleased with the service and satisfy the immediate aspiration. Where are the people who do not serve the masters, the army of white and umbrellas and horse elephants with a high and high penalty of Charmar? Karakat spoke - so what is the purpose of this work from us? Because doing business in inappropriate works is absolutely deserving. Suppressive said - even then the servant should consider the master's actions. Talking to CRATA - The officer who is the prime minister at all the work should do the same. Because the servant should never discuss the work of a foreign work. Finding animals is our job. Discuss your work. But today there is no purpose for that discussion. Because the diet left out of both of your meals is very strong. Speaking with suppressive anger - do you serve the king only by means of food? You said it was inappropriate. For the benefit of friends, and the clever humans for the sake of their enemies, they help the king, and who does not fill the stomach only? That is, all fills. Jivita Yasya Jivanti Vipra Mitraani Bandhwa: Do not live the whole living fairytale soul? By living, the Brahmins, friends and brothers live, their life is successful and who does not win only for their selfishness? By which many people live, he really lived and even the cork does not fill his stomach with a beak? A man starts to slaughter in five ancient Puranas, does one in lakhs and does not get even in one lakh. Manasatu Tulayya Bhartyattammam Garhitam First of all, I do

not think so. Humans are very condemned to work in the same caste service, and even among the servants, that is not the first head of all, can they be counted among the living? That means, living and die are similar to them. Due to fearlessness. Shruti Samayavbhavishi Rashtreedi Do not know urine: Especially menstruation Pashtoch? Considering the idea of interest and harm, and without devotion to the knowledge of the science, whose desire is only to fill the stomach, what difference can there be in such a manly animal and literally animal? That is, the person who lives with grass and the one who wants only food, is a good animal. Talk to Karkat - we are not two ministers, then what do we think of this? Saying suppression - In some times, the ministers find the primacy and the precaution. In this world, no one is influenced by the nature of any one, ie, the spiritual meaning from the birth, but the human beings give their karma to greatness or lowliness. Humans go above their deeds as the diggers of the well and like the builders of the royal palace, that is, man finds progress from his higher deeds and decay from inferior karma. That is why it is alright that all the souls are subject to their own efforts. Speak the curve - what do you say now? He said - this master Pingalkar is nervous for some reason - he has returned and returned. Karatak said - do you know the difference? Suppressive - what is the point of not knowing? The animal also understands the meaning of the aforementioned and the hired horses and elephants also carry burdens. Without knowing Pandit, one can understand the reasoning of the mind, because knowing the difference of one's mind is the result of the intellectuals. By the size, heart, soul, talk, work, speaking and the disorders of the eye and mouth, the matter of others is known. In the suggestion of this fear, I will adopt this master by the power of wisdom. One who understands the context of the context, the friend of affection and the same kind of anger of his ability, he is wise. Crovert said - Friend, you do not know how to serve. The man who goes without calling and speaks without asking too much and considers himself a beloved friend of the king, he is a fool. Suppressive speak - Brother, why do not I know to serve? Anything is good and bad by nature, the one who likes it, he looks beautiful. It is beautiful that he looks beautiful. Not necessarily merciful. The wise should know

that the person who is aspirant as the same person, keeping in mind the same intention and entering into the womb of that person, take him under his control. A little fanatic, patient, wise and always behind the shadow, and do not think about getting the commands. That is, such a man should obey the order, in such a way that a person should stay in the king's house. Saying Karatak - Whoever disrespects you, disrespect you, whoever dislikes you. He said - Even if this happens, the servant should definitely go. Do not start any work from the fear of fault, it is a cowardly man's face. O brother, who fear to leave the food, fear of azarena; Prayen Bidipatya: Pramada Latech, Y: Barsho Vasati Tand Parveetananti .. The King is well-versed in the way of living without any kind of people, who are ill-mannered and incompatible, because the king, sister and son often seek refuge in the one who lives with them. Talk to the crooked - what would you say there? He said - ye must first know that the lord is pleased with me or is depressed? Talking about Karatak - what's the point of knowing this? Suppressive speech - Listen, looking away from the great desire, giving more respect, asking more news, praising the qualities behind the back, remembering in the beloved things. The same is called Chanurakti Dandan. Attributive pictures To show affection for those who are not servants, to give money to beautiful and beautiful words, and also to accept the qualities of blame, these are the signs of affectionate masters. Till now, by saying, today No more to increase hopes, and to deny the time when the fruit comes, the person should know the symptoms of this sad master. Knowing that it will be in my control, I will do it, because the wise people see the calamity arising out of the evil that has been said in the policy of morality and the result of the measures taken in front of the eyes in front of the eyes. Talking about Karatak - even if you can not say without any opportunity, Jupiter can say that without uttering opportunity, you can always get rid of wisdom and dishonor. Saying suppressive - friend, do not be afraid, I will not talk about the occasion, in the objection, to walk on the path and to avoid the time of the work, the minister who wants the interest should also ask without asking. And even after getting the opportunity, I will not say any opinion, it is also incapable to become a minister. The virtue of which man gets livelihood and the

virtue that the gentleman in this world boasts of him, the virtuous should protect such qualities and increase it with great effort. So, hey well, order me. I am leaving. Karakat said - be welfare, and your path is uninterrupted or auspicious. Complete your aspiration. Then the suppressive panic went to Pingalka. Then from a distance, the king came in with great respect, and he sat down prostrate. The King said - from day to day. Suppressing suppression - Although there is no purpose for Shri Maharaj with my servant, even if the time comes, the servant must come close, therefore I have come. O king, kings also have to work from their hands to scavenge their teeth and to scavenge their ears, and then why do not people with body, speech and hands? Of course, it must happen. Although I have been dishonored for a long time, even if Shri Maharaj doubted the destruction of intellect, even then should not be doubted. I do not want to doubt even for the sake of myths. The narrator is not very shy. Shankha Yati Kachchidev Even the disbelievers should not doubt the destruction of the intellectuals of the intellect, as the flames of fire are never passed down, that is, always remain high. Hey Maharaj, therefore, always the master should be prudent. The gem throws at the feet and is worn on the glass head, the same as it is, the glass is the glass and the gem is the same. The suppressor makes friends of his King Pingal with Sanjivar and taking advantage of his old age and the helplessness of the king's foolishness and selflessness. The suppressive Pingalak tells that it is very powerful, you have friendship with which you will benefit. And he speaks like a suppressive citizen. By making Pingalak Sanjeevar as his friend, he becomes a member of his court by giving him the courage of fearlessness. This is the only day that runs. One day after that Singh's brother Pankalak's brother came to him with a lion named Sawanakkarna. After honoring him and sitting well, Pingalkar used to kill animals for his food. Saying so sophisticated in that - Maharaj, where is the dead body of dead deer? Speaking of the king, said Sanjivak, said, - So know whether the lion is thinking or not, now she is not, she said, 'how did the two of them eat all the meat?' The king said - ate, broke, and threw out. This is always the same. Then Sanjiv said, why do you follow the back of Maharaj in this way? Speaking of the King - I do the same thing behind my back. Then Sanjiv said - this is

not right. By determining that the minister is the best, who should increase the money by scurrying, because the treasury of the king is the life, the life is not the only life. Hearing this, he spoke angrily - hey brother, these suppressive people have been in their shelter for many days and have the authority to fight and match. They should never have the right to money. Work should be done as soon as possible. The lion said - this is it, but they are not going to obey my point. Speak uninvited - this is inappropriate in all respects. Brother, tell me all the way and behave we have done it. Keep this grass grazing on the right of money. Pingalak maintains his brother's advice as a protector of his wealth. By doing this, the same day, with great affection, leaving all the brothers of Pingalak and Sanjivar, the time has passed. Then the people looking at the dilemma of giving food to the suppressive and anxious people started worrying about each other. Then speak with a suppressive tragedy - friend, what should you do now? This is your own fault, it is not right to be sorry for blaming yourself. Just as I had made friends with these two friends, I would split my friends. It is like this, but how can the big affection of these two be increased by nature? Say suppressive - take action, as has been said, - that which can be done with the solution, it can not be the power. Afterwards, after visiting suppressive Pingalak, I have come to know about any work that has been done by Maharaj, Nashik and big fear. Pingalkar respectfully said - What do you want to say? The suppressor said - this Sanjivar looks like you are unworthy, and wants to snatch the state by condemning the three powers of Maharaj in front of me. After listening to this, Pingalkar became silent after fear and surprise. Suppressive then speak - Maharaj, leaving all the Ministers and one of the same things that you have made alike. The same fault is there. Singh said, "Well, the well-wisher, whoever is, even then I have great affection for Sanjivak." Even when doing evil, who is cute, so sweet is it, just as many of the flaws are contaminated by the faults, the body is not lovable for whom. The suppressor continued to say, "O my lord, that is the same fault." Son, minister and ordinary man on whom above rule Lets look more and more, Lakshmi serves the same man. O my lord, listen to the unpleasant, beneficial thing is good, and where the good preacher and the good preacher can listen, all the property

is there. The lion said - It is a great surprise, the one who brought the Abhaya passage and brought it up, so why do you hate me? Saying suppressive - like Maharaj, such as mulai and oil, etc., the tail of a straight dog is not straightforward; Similarly, the adamant is not directly straightforward even with respect. And even if I do not accept the person who is trapped in the affection of Sanjivar, then there is no fault in my servant. Pingalkar (started thinking in his mind) should not punish others by deceiving others, but kill or respect him by knowing himself. Then speak - what should you preach to Sanjeevik? The suppressive panic said- Maharaj, not so, the secret thing opens up. First of all think of what he can do to us? Singh said - How can it be known that he is starting to do maliciousness? The suppressor said - When you come forward to kill the horns of arrogance with pride, then you will know that you will become fearless. By saying this, he went to Sanjeevar and went there and gradually turned his hand away and showed him his mind. Sanjeevik said with a habit, is friend friendly? Damanak said- Where are the workers skilled? Sanjivak said, 'Friend, tell me what it is. Suppressor said - What should I call a moderator? On the one hand, the faith of the king and on the other hand, what should I do? I have been in this misery. With this long breath, he sat down. Then Sanjivak said, "Friend, even then, say all the detail in detail. The suppressive hide-of-the-hiding- Although the king should not say the secret idea, even then you came from my trust. Therefore, I should talk about your interest due to the fear of the desire of the world. Listen, this angry person has said in secret that I will kill Sanjivak and kill his family. After listening to this, Sanjivak was very upset. Then speak suppressive - do not despair, do the work according to the occasion. Sanjivar started thinking in the mind of the mind and thought - Surely it is right, the citizen seems to be thinking about the whole mind and thought - sure it is right, or the evil person is or is not it, this behavior is not a decision. Could. Sanjivak breathed again and said - Hey, it is a matter of big trouble, how will lion kill me who grazed the grass? When the victory is due to the ownership and death of the heaven, this body is transitory, then what is the worry of dying in battle? Thinking softly - hey friend, how will he understand how to kill me? Then say suppressive - When this

pingal slap, you can see your strength even after tearing and peeping and peeping. But it is worth keeping everything secret. Otherwise neither you nor I Till this, went to the oppressive Karatak. Then Karakat asked - what happened? The suppressor said: The split spread between each other. Critique spoke - what is the doubt? Then the suppressor went to Pingalak and said - Maharaj, that sinner has arrived, so take care of it, saying this to the first figure, saying, Sanjivak came and saw the same liped lady Did your worthy feat Then in the battle of both of them Sanjeev Kumar was killed by Singh. Later, Lion was tired of killing a civil servant and sat down mourning. And said, "How did I do evil deeds? Suppressive speech - Swamy, what is this justice that repents by killing the enemy? Thus when the suppressive Sant Santosh, then the Pangalak lived in the life and on the throne In the four Vedas, the subtle knowledge is in the form of the seed. "The process of development should be composite, one way. No | this way All are multi-dimensional subjects, it is all extension or sub-principle and if you can not trust it with your current knowledge, experience, understanding, habits, then you will not get any punishment for it. But if you know the truth or press it Do not increase consciousness in knowledge, good deeds and contemplation, then you are in the punishment. You are wrong only if you deliberately do wrong by unheeding the voice of your conscience. Ruler leaders, mischief-makers, rapists, murderers are a direct example of this. And the more good examples are ourselves - when we dedicate ourselves to temptation, longing, despair or anger in our words, deeds or minds, even if No one knows or knows. Every day, we follow Vedic religion in different areas or dimensions of life, in less or more form. But if we can not follow completely or do very little, then it does not mean that we are not Vedic righteous. As long as we try to take it down, we remain Vedic righteous only. Falling down or making mistakes is not a crime, we fall down from our past deeds, our thoughts and habits. But, it is up to us to continue falling down or to move forward. Maybe you can not exercise today, but you have the option that you refuse to do so either and lose the opportunity to get a strong body or else you place a penal system today and yourself a man Create! The evidence in Indian philosophy is called the one who helps in realizing the

truth, i.e. the instrument or process through which there is a real knowledge of something else. Evidence is the main subject of justice. The name 'authentic' is the exact knowledge of The meaning of realization of real knowledge, that is, by which true knowledge is known, it is called a proof. In justice Direct, estimation, sub-standard and word-these four proofs have been considered. There has been a contradiction in the fact that the authenticity of meaningless, possible and lack has been denied. Direct direct evidence has two distinctions - external and indirect Because of the olfaction, rhythm, eye-skin and pain, due to these senses being in the upper part of the body and being a customer of external subjects, "external direct evidence" and mind staying with the soul within the body and inner soul, Due to being a planetary of spiritual qualities, it is called "Internal evidence". From direct words, senses of sense, tragic knowledge and their subject matter all three. These three types of perception are produced by the following derivatives respectively: 1. "(meaning) per gatma axam = indrium" - (meaningless sense) 2. "(sense) per gatam Akshma Yasma" (sensory knowledge) 3. "Yu The number of positive knowledge is six, and it is treated with idiomatic names, because the number of direct proofs of the form are perceptible "(percussive subject). From Granj, Rawson, visual, Twac, Shravan and psyche consists of two parts of each of these direct Gyanon Nirvikalpak and Svikalpak. Nirvikalakak - In this direct, the nature of the object is known only, its subject matter does not have any relation between the subject; Therefore, the subjective subjectivity of this direct is unique by specialty and sympathy, and that unique subject matter is a direct symptom of this. It is impractical, that is, it is not direct. It is estimated in the form of "direct alternative". Optional - it is a direct specific. Its syllogicity is of three types of adjective-type, specialty, and segregation. It is produced by "non-divisive" and with its own direct vision, its direct is treated with the word "commerce." There is two distinctions of each and every individual directive - the temporal and the supernatural - the temporal - the direct current and the proximal object It is a customer of birth, with the birth of the object, from the cosmic approximation of the senses; they are the sixest-six - coincidence, combined, In addition, in addition, in addition, and

adjective, coincidentally, the combination of the properties of matter, deeds and general, combined with the merits of matter, combined with the merits and the general of the work, in addition to the words of the common man, Exclusiveness and lack of impairment are direct. Supernatural also receives direct, remote and non-existent substances, with its birth subject, the supernatural abstraction of the senses It is concluded that the superhuman phenomena are three- general luminosity, cognitive impairment and yogic generalization- general generalization or generalization is called normal general education, and it is directly related to all types of common people of the proximal, remote, present and non-existent. This is directly in the same condition, when the contents of the temporal direct of an asylum in general remain embedded. From the glory of this phenomenon, one gets knowledge of the existence of all pleasures in all the comings, by associating knowledge of only one person, and despite the determination of the passage in the foresight of the person, the ungrateful Dhoom would be suspected of prostitution. is. Knowledge - Knowledge of the subject matter is called "Knowledge-based" orthography of the senses with the subject matter. From this passage only the subject of knowledge is direct, not the shelter of its. With the effect of this, the religion of other substances in a substance is illusory. In the sense that the word of the word is not an indication of the modern sign, the modern sign of that word is called "definition". Just like a name fixed by a creator for a new object, its name , The word's connection to the word is called "Lakshya". Like - coincidence relationship with the arrow of the water flow of the word. When the power of a word does not prove the interpretation of the speaker by the power, then the meaning of that meaning is fulfilled by the symptom by the words. According to jurisprudence, the power and symptom relations of the meaning are dependent only in the pure words of Sanskrit language, the words of other languages are considered abusive or abusive in terms of jurisprudence. The meaning of the meaning from the word unfriend is when the meaning is defined in it or it has the illusion of meaning. No semantical connection to the name of extra euphemism with power and symptoms is not valid in jurisprudence. To understand the meaning of such third relation, the

understanding of such a third relation is understood, by some means, the knowledge of the knowledge, by some means, can be concluded with an understanding from the mind and from the point of view. There are two distinctions of word proof- temporal and Vedic. In these, the temporal terminology is considered to be the proof only through the interaction of other cosmic proofs, but Vedic terminology (Vedas) is considered as evidence even without the communication of any secular proof. Vedic memories are called temporal or Vedic, but their authenticity is dependent on the Vedas' dialogue. The experience of the word proof is called vocabulary. It is due to these seven reasons that the lack of knowledge, post-relationship relationship, substance memory, aspiration, attachment or the lack of awareness, aptitude or disqualification determines, the theory or the causative episode. Experience and remembrance - Knowledge Experience from the said four proofs is called. Experience has two distinctions - neglectful and simulative. Experience without having any rituals of its subject. It gets dissolved, it is called an "unpleasant experience" and the experience which results in the destruction of its subject is called an "analogical" experience. In the mean time, the awareness of this same sacrament which is born in the same parallel experience, is called "remembrance." Reality and worthlessness of remembrance depends on the realism and inaccuracy of the experience. Remembrance is considered to be different from both the evidence and the illusion, because if it is considered to be an evidence, for additional evidence and confusion, then it is necessary to imagine additional defects in the form, which is not appropriate. Prognosis- "Knowledge" is called pragmatic. It originated from the combined trade of rites and senses. Being the customer of the unity of the visually impaired and visible substance, there is evidence in the power of the same substandard substance. When the mind is direct to any subject from the conjunction of the joint sense, as long as there is a combination of the senses and the sense of the mind with the subject, immunization continues to be a new new concept of that subject. This direct group is said to be the only serial knowledge. This knowledge is also considered to be certified by the subject being uninterrupted. Otherwise, there are two distinctions of the prevalent knowledge-standard

and illusion. The second name of illusion is "Otherwise". It has three distinctions - suspicion anecdotes and allegations. In the same sense, a knowledge of two opposing materials is called "suspicion", such as "word: nityo na wa" (word is permanent or irrevocable). The object of the object of something else in the object is called an anagram, like the knowledge of silver in the flashing caps in the light of the sun. Knowledge arising out of the knowledge of the knower while being anti-knowledge, is called "accusation" or "ashariya", such as a silver jeweler who sells it to a clod, who knows the lack of silver candy in the queue, wholesome silverish Knowledge. To illustrate these other interpretations, the "Knowledge-based" superhuman paradigm is conceived in jurisprudence. Autonomy, Layer-Knowledge of Knowledge and Illusions Two differences have been reported. There are different opinions about their origins and attributes of different views about their identity in the form of delusionality, but in jurisprudence, it has been recognized that the origin of the form is automatically understood, not only due to general reason but with the help of qualitative reason And the origin of illusion is not by itself but with the help of a responsible cause. In the same way, the knowledge of the quantity and delusion of knowledge is also done automatically by the identity of the other cause, not merely because of the nature of the knowledge, like the knowledge of quantity "successful tendency estimation" and the knowledge of delusion is derived from the "failed proverb". The knowledge which is going to be successful, ie, the subject of a known subject, is considered as a standard, and the knowledge which is going to be imposed by the knowledge which is not the result of a known subject, is called illusion. There is also an important place for controversy, jalp and vidhanda in the famous subjects of controversy, jalp and delta jurisprudence. Vatsyayan has treated these three with the word "story" in his jurisdiction. Third: Story of Bhavnati Deshado Jelpo Vitanda Cheti (Jurisprudence 1.2.1 formulas) The meaning of the story is that the interactive view of scholars on any topic is available in the form of debate, jalp and vidhta. The idea of "decision" for the purpose of element decision and the purpose of conquering the opponent is called "Jalp" and "Vindhanda". In the thoughtful thought, the use of "deceit" and "caste"

and the "conjecture" "low", "more" and "ideology" have been considered as the motivation of extraordinary places. In this view, there is no requirement of meeting, mediator and king or emperor. The participating scholars are not uninspiring, intimidating or intimidating. It is the goal of reaching the principle of pure justice, in which Jaipar There is no sense of Vajya, and the nature of Jala and Vitanda is quite different from the argument. The purpose of the scholars participating in these ideas is not decision-making, but in whatever way their opponent has to prove himself victorious by making a mute. In this, the use of deceit and caste, and the absence of all kinds of neutral places remains intact, as well as for the smooth operation of thought. There is a need for intermediary and state control, but there is a lot of difference in nature even if there is unity in the purpose of the alternative and the cause of the Vrinda. As in Jalpad the plaintiffs and the defendants both refuse the means and the side of their side, Only the plaintiff tries to make the means of his side, assuming his gratitude in the denial of the defendant's plaintiff's favor, and establishing his side and his means. Remains desist from the practice. "Definition" for Element Decision and the usefulness of "JALPHA" and VINANDA is considered to protect the deciding element. Fraud, caste and neology are also among the major topics of jurisprudence. Knowledge of deceit is essential to protect your side from the hostile attack by the defendant. In his word to deny the plaintiff's side, the imagination of his unbelievable meaning is called "deception". (Justice D. 1. 2. 10) There are three distinctions of deceit - verbal, general, and healing. Knowledge of "caste" is necessary in order to avoid the use of "caste" itself and the ability of the defendant to declare its untouchability when "caste" is used. Expense In the absence of attainment, the name of "caste" is to be used in the favor of a plaintiff only by a sadhya or lawlessness: the common lawless caste caste caste (Judge 1.2.18)

There are twenty-four distinctions of the caste - there are four different differences in the caste-based, inequality, altruism, misdemeanor, discrimination, choice, equality, achievement, unexpected,

context, paradoxical, inattentive, suspicion, affidavit, discrimination, economics, unexpected, unavoidable, unavoidable terms and conditions.

To protect themselves from falling into the underprivileged and to reach the defendant's neutral position, the knowledge of the auspiciousness is necessary for obtaining the qualification of the defendant by directing the disinvestment. There are twenty differentiations - there is a distinction between adverb, transcendent, antitrust, affirmation, overlapping, meaningless, meaningless, inexhaustible, inexhaustible, unexcused, low, more, repetitive, uninterrupted, ignorant, irrevocable, metaphysical, scholarly hypnotism, nirnuyojojanogyoga, For the information of the symptoms and examples of the distinctions of deceit, caste and nihilastha, the second hierarchy of the first chapter of Judgment and the fifth chapter and the judicial interpretation of them should be examined.

The other - the soul - which is a Dvd consciousness (knowledge) shelter, it is called a soul. He has two distinctions- Jivatma and Paramatma - God's name is God. She is one more comprehensive. Knowledge, will, and efforts are his special qualities and they are all related to all and all related matters. God creates the world according to the auspicious auspicious deeds of the creatures. At the beginning of creation, Vedas form the interests of living beings. Brahmins, Kshatriyas, Vaishyas and Shudras provide these four characters and Brahmacharya, Garhasthya, Vanaprastha and Sannyasis, arranging these four ashrams and imparting education to Varanashram Dharma and other types of felicities. Being the creator of the same world, Brahma, being a spinach, is being treated as Rudra by having Vishnu and Sambharta. It is speculative and practical from scripture. Perhaps she is also direct, but she is the only perfect yogi. Jivatma - The number of living souls is infinite. Every living being is a comprehensive and auspicious experience of the special qualities of knowledge, desire, effort, and mind with those qualities. Every creature is blessed with eternal lust for the good deeds and good wishes and is bound by the lust for a variety of experiences. He is born in various variable-intact glands such as God, Demon, Yaksha,

Gandharva, Man, animal, bird, snake, scorpion, insects, spiders, creepers and vegetation. He can not be relieved by the above-mentioned bondage and the oppressive misery when he becomes the soul and soul of Self realization.

Salvation - There are twenty-one kinds of grief in jurisprudence. The olfactory rhinitis, eye, eyes, heart and mind are these six senses; Smell, juice, form, touch, word and anger are all six subjects; The six grief, body pleasure and sadness that arises from the contact of the subject-matter, the last "grief" in nature is the main misery due to being malicious, but due to the fact that happiness is related to grief and other nineteen Being the father of the main misery, there are minor problems - the only way to get rid of these twenty-one kinds of sorrows for the entire time is to say "salvation"

Mokshasana - "Rationalization of the mind", "Knowledge of the substance of matter", and "direct perception of the true nature of the soul" are the means of salvation for three rituals. With respect to daily, harmonious and untiring deeds, and by regular ritual worship, when a person refuses his mind, he becomes disconcerted with the themes of the world, which in turn leads him to the object of the world, especially the elemental and self-centered soul. Inspired by that curiosity, he reached at the feet of Sadhguru, studying the rituals, from it. The theorems of sixteen substances - whose justice - the intellectual scholars of the Vishheshik have absorbed the substance, the qualities, the karma, the general, the special, the common and the absence of these seven substances - acquires philosophy. By continuous contemplation, determination and respectful long-term continuous practice, acquiring the supernatural mind of God and the temporal psyche of a special virtue-free soul, obtains the liberation before the said formula in the second form of justice, i.e. And then after the expiration of pradhakarmas, the connection to the present body Odkr receives Videhmukti. Again, it is not born in any form and it becomes very respectful to God as ever, in its natural form pure eternal form becomes distinguished forever.